



GRACE JOURNAL

A PUBLICATION OF GRACE THEOLOGICAL SEMINARY

Winona Lake, Indiana

20

WINTER 1972

Vol. 13

No. 1

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WINONA LAKE, INDIANA

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SUBSCRIPTION RATES: \$2.00 per calendar year; single copy, 75¢.

ADDRESS: All subscriptions and review copies of books should be sent to *GRACE JOURNAL*, Box 397, Winona Lake, Indiana 46590.

GRACE JOURNAL

Published by
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GRACE THEOLOGICAL SEMINARY

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THE CHRONOLOGY AND BIRTH OF JACOB'S CHILDREN BY LEAH AND HER HANDMAID

Charles L. Zimmerman
Pastor, Evangelical Church
Archbold, Ohio

In Genesis 29:31-30:24 the birth of twelve of Jacob's children is recorded. These children are the offspring of four different women, Leah and Rachel, his wives, and Zilpah and Bilhah, their respective handmaids.

It will be remembered that Jacob had bargained with Laban to serve him seven years for his daughter Rachel. Upon being deceived by Laban at the end of that seven years, Jacob was given Leah, the older daughter of the family. Through further bargaining and mutual agreement, for seven more years of service Jacob was given Rachel, the woman he loved, one week later.

In Genesis 30:25,26 it seems the last seven years of service had been completed and the twelve children had been born. This fact will be challenged by some of the suggested interpretations. Jacob then says to Laban, his father-in-law, "Send me away, that I may go into my own place and to my country. Give me my wives and my children for whom I have served thee, and let me go: for thou knowest my service wherewith I have served thee."

Now it is not difficult to understand how Jacob could have had twelve children in seven years from four different women. No doubt a number of the children could have been born contemporaneously. However, it is amazing to read that Leah gave birth to seven of the twelve children which were born at that time. Of course, there is nothing

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biologically impossible about having seven children in seven years, but the real problem arises when we learn that during that seven year period, "Leah saw that she left off bearing, so she took Zilpah her handmaid, and gave her to Jacob to wife. And Zilpah, Leah's handmaid, bare Jacob a son. And Leah said, 'Fortunate!' and she called his name Gad. And Zilpah Leah's handmaid bear Jacob a second son. And Leah said, 'Happy am I!' For the daughters will call me happy! and she called his name Asher" (Gen. 30:9-13). How could Leah have borne seven children and have had a barren period in which her handmaid bore two children, all in seven years? Or did these events occupy some period other than seven years?

It may be granted that this is not a problem of great theological significance, but nevertheless it dare not be overlooked if the authority and integrity of the Word of God is highly valued. In fact, whether naturally or supernaturally, it must be answered if the inerrancy of the Scripture is not to be sacrificed.

SUGGESTED INTERPRETATIONS

1. The births took place during two twenty year periods of service that Jacob gave Laban.

The basis of this interpretation is found in Gen. 31:38, 41. In these verses Jacob mentions twenty years of service to Laban two times. This interpretation holds that the two sets of twenty years are different periods and make a total of forty years in Laban's house. Each mention of twenty years is introduced with the word zeh, which word, when repeated, is used by way of distinction; as when we say, this or that; the one or the other. The following passages are cited as confirming this translation. "So that the one came not near the other" (Ex. 14:20). "This hath more rest than the other" (Eccl. 6:5). The word zeh is used twice at a greater distance, "one dieth . . . and another dieth" (Job 21:23,25). Clark goes on to explain it as follows:

So here in Genesis 31:38 Jacob says to Laban, "during the one set of twenty years I was with thee . . ." Meaning the time in which he lived, not in Laban's house, but in his neighborhood; not as a servant but as a friend; after he had served in Laban's house fourteen years for his cattle. But then, as to the other twenty, he tells Laban at verse 41, "during the other twenty years for myself (own benefit) in thy house; I served thee fourteen, and six years." And during the last period though only six years, he charges Laban with changing his wages ten times.¹

It should be observed that this interpretation is proposed, not only to answer this problem, but also to solve many related problems with the Biblical chronology of the period of the Bible patriarchs, Isaac and Jacob. For instance, this longer period of time at Laban's house gives relief to a very crowded chronology of events in the life of Jacob. With this system of calculation Jacob would have left his home to find his wife twenty years earlier, or at approximately fifty-seven years of age. This age for Jacob to go looking for a wife harmonizes better with the marriage age (40) of both Isaac and Esau than the traditional view of seventy-seven.

Also, if Jacob had no son till he was eighty-five, and he went to Egypt at one hundred and thirty, with sixty-six persons, only forty-five years are allowed for his family, whereas the larger sum of sixty-five years seems necessary for the births of so many children and grandchildren. This view also has the advantage of assigning such ages to Simeon, Levi, Dinah, Benjamin, Judah, Er, and Onan as harmonize with the events described in chapters 34 and 35.

Then there is the problem of harmonizing the dates of the patriarchs with the exodus. John Rea has dealt with this matter in his doctoral dissertation, "The Historical Setting of the Exodus and the Conquest." Calculating from external sources, it would seem that Jacob was only a young man of about eighteen years of age when he left home. Of course, that age does not tally with the Scriptural indication of his age. The Bible tells us that when Jacob was presented in the court of Pharaoh, "the days of the years of my sojournings are a hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their sojournings" (Gen. 47:9, RSV). By making calculations based on the life of Joseph we learn that there was an interval of about thirty-three years between the time when Jacob returned from Haran and when he went down to sojourn in Egypt. If Jacob was one hundred and thirty years old when he stood before Pharaoh, then he must have been ninety-seven when he came back to Canaan. If Jacob was with Laban only twenty years, then he was seventy-seven years old when he left home. This is an extreme contradiction with the ancient history calculation of eighteen years of age. This conflict can be relieved a bit by making Jacob's stay with Laban forty years instead of twenty. He would have gone from home at fifty-seven. It is interesting to note, however, that Rea is not at all interested in accepting this interpretation to help resolve some of the distance between the calculation from ancient history and the seeming Scriptural chronology. He briefly discards the view in a footnote, saying, "I cannot agree that there are two different periods of twenty years each referred to in Genesis 31:38 and 41, the view of R. Payne Smith."² What seems to be the

reason for so little consideration of a view that seemingly aids in solving a number of quite thorny problems?

The main refutation and weakness of this interpretation lies in the grammar of the text. As has been noted, the proponents of this view lay great emphasis upon the construction of the two clauses which mention the twenty years of service. Each clause is introduced with the word zeh. They proceed to claim that when zeh is repeated, it is used by way of distinction; as when we say this or that; the one or the other; and Scripture passages are cited to confirm this translation.

The writer was impressed by the fact that not one Hebrew scholar whom he confronted with the suggested translation for this theory could find any justifiable evidence in the text for such a translation. The whole scheme breaks down when once it is observed that in each of the passages used to confirm their point, when zeh is repeated, it is always connected with the waw conjunctive. The waw conjunctive is the device used in the language in such cases to convey the idea of distinction. Without the waw conjunctive there is nothing to indicate this idea. In Genesis 31:38 and 41, where the two clauses mentioning the twenty years of service are introduced by zeh, there is no waw conjunctive. Therefore, it may be reasonably concluded that these two clauses are not arranged to imply two different periods of twenty years but rather to emphasize the significance of the one twenty year period in the mind of Laban. The following is an arrangement of the chronology of Jacob's life according to this view:

<u>Year</u>	<u>Event</u>
0	Jacob and Esau born
40	Esau marries 2 Hittite wives
57	Jacob goes to Haran
58	Esau marries Ishmael's daughter
63	Ishmael dies at 137 years of age
64	Jacob marries Leah and Rachel
65	Reuben born
66	Simeon born
67	Levi born
69	Dan born
71	Naphtali born
72	Gad born
74	Asher born
78	Reuben, at 13, finds mandrakes
79	Issachar born
81	Zebulun (82, Dinah)
86	Judah marries Shuah at 18
87	Er born (88, Onan; 89, Shelah)
91	Joseph born of Rachel

<u>Year</u>	<u>Event</u>
91-97	Six years of service for the cattle
97	Jacob comes from Haran to Succoth (Dinah defiled)
98	Benjamin born, Rachel dies
105	Tamar married to Er (106 to Onan)
108	Joseph (17) sold into Egypt
109	Shelah at 20 not given to Tamar
110	Pharez and Zaran born of Tamar
120	Isaac dies (180)
121	Joseph (30) made governor of Egypt
123	Beriah, 20, marries
125	Heber (127, Malchiel) born to Beriah
128	Pharez at 18 marries
129	Hezron (130), Hamul) born to Pharez
130	Benjamin at 32 has 10 sons, and Jacob goes to Egypt
147	Jacob dies ³

II. Four of the births took place during the last seven year period of service for Jacob's wives and the remaining births occurred during the six year period of service for Jacob's flocks.

Those who hold to this view suggest that if Jacob's first child was born in the first year of his second period of service, and if the other births followed in the order in which they are enumerated in chapter 30, it is impossible that Leah could have borne her six sons and one daughter and Rachel could have borne afterwards Joseph by the end of the period, so that the new contract could be made at the beginning of the fifteenth year. It is, therefore, suggested that some of the births must be allowed to occur in the third period of service. It is felt that the "text has nothing against this; for the expression, my service, i.e. (30:26) my time of service, need not necessarily be restricted to the seven years of 29:18 and 27. It is thus clear that this verse is not from the author of 31:41."⁴

This view assumes too much. First, it assumes the impossibility of the birth of twelve children in seven years. This conclusion is made upon the felt demand that the births followed each other in the order enumerated. There is nothing in the text to forbid the possibility of contemporaneous births on more than one occasion. A more positive proof of this possibility will appear later. Secondly, it assumes that the expression, "my service," (30:26) need not be restricted to the seven year periods, but may be as well projected to include the following six year

period. But the text does not read this way. In 30:25 it is not until Rachel has borne Joseph, that Jacob asks to be sent away. It is then following this (30:27-30) that Laban bargains with Jacob to stay another six years. Joseph had to be born before the six year period of Jacob's service for Laban's cattle. Thirdly, it assumes that the author of 30:26 is not the author of 31:41. The critical evidence for this is not final and is based upon a superficial reading of the text. This conclusion is not valid and is dangerous for the verbal inspiration of the Scriptures. The following is an arrangement of the chronology for the dates of the births:

Year ⁵	Name of Child	Wife or Handmaid of Jacob
1	Reuben	Leah
2	Simeon	Leah
3	Levi	Leah
4	Dan	Bilhah
4	Judah	Leah
5	Naphtali	Bilhah
6	Gad	Zilpah
7	Asher	Zilpah
8	Issachar	Leah
9	Zebulun	Leah
10	Dinah	Leah
11	Joseph	Rachel

III. The birth of the six sons of Leah took place during the last seven year period of service for Jacob's wives, and the birth of Dinah, the daughter, was sometime after this period.

This view, it seems to the writer, is only held in order to relieve the congested period of seven years in which it would seem that Leah had seven children. The grammatical construction, however, would not seem to prevent this conclusion. The proponents say, "with regard to the birth of Dinah, the expression "afterward" ('hr, 30:21) seems to indicate that she was not born during Jacob's second seven years of service, but during the remaining six years of his stay with Laban."⁶

This problem with this view arises when we come to chapter 34. Here we read that Jacob had left Padan-aram and was dwelling in peace at Shechem. At this time Shechem, the Hivite, the son of the prince, took Dinah with him and seduced her. This event had to take place at least a year before Joseph was seventeen (37:2). If Dinah was born any length of time after Joseph, say the second year of Jacob's six year service for Laban's cattle, this would make Dinah fourteen years old or

even less when this experience with Shechem occurred. This would seem quite unlikely biologically and would cause one to wonder why Jacob did not keep a closer eye upon such a young girl. It is felt by the writer that there was a wilful cooperation in this act of defilement. The following is a chronology of the births according to this arrangement.

Year ⁷	Month	Name of Child	Wife or Handmaid of Jacob
I	9	Reuben	Leah
2	7	Simeon	Leah
3	5	Levi	Leah
3	8	Dan	Bilhah
4 ⁸	3	Judah	Leah
4	7	Naphtali	Bilhah
5	9	Gad	Zilpah
6	10	Asher	Zilpah
6	12	Issachar	Leah
7	9	Zebulun	Leah
7	11	Joseph	Rachel
9	6	Dinah	Leah

WRITER'S INTERPRETATION

The Interval of Time

The seven births took place within the second seven year period that Jacob served Laban for his wives. The fallacy of accepting the possibility of two twenty year periods of service for Laban was explained under interpretation I. Under interpretation II, we showed the danger of assuming too much. To say that some of the births took place during the six year period of Jacob's service for cattle goes beyond what the text says. A simple literal interpretation of the text would lead one to conclude that the births all occurred during the second seven year period of service.

The Arrangement of the Period

Since we have determined the period to be confined to the seven years, the arrangement of the births in the seven years must be dealt with. Now if all the children, whose births are given in 29:32-30:24, had been born one after another during the period mentioned, not only would Leah have had seven children in seven years, but there would have been a considerable interval also, during which Rachel's maid and her

own maid gave birth to children. This, of course, would have been impossible and the text does not really demand it.

When we bear in mind that the imperfect tense with the waw consecutive expresses not only the order of time, but also the order of thought as well, it becomes apparent that in the history of the births, the intention to arrange them according to the mothers prevails over the chronological order. Therefore, it by no means follows that because the passage, "when Rachel saw that she bare Jacob no children" (30:1) occurs after Leah is said to have had four sons, that it was not until after the birth of Leah's fourth child that Rachel becomes aware of her barrenness.

There is nothing on the part of grammar to prevent the arrangement of events in this way. Leah's first four births follow as rapidly as possible one after the other. In the meantime, not necessarily after the birth of Leah's fourth child, Rachel, having discovered her own barrenness, had given her maid to Jacob; so that possibly both Dan and Naphtali were born before Judah. The rapidity and regularity with which Leah had borne her first four sons, would make her notice all the more quickly the cessation that took place (30:9). Jealousy of Rachel, as well as the success of the means which she had adopted, would impel her to attempt in the same method to increase the number of her children. Moreover, Leah herself may have conceived again before the birth of her handmaid's second son and may have given birth to her last two sons and her daughter, Dinah, in the fifth, sixth, and seventh years of their marriage. Contemporaneously with the birth of Dinah, or immediately afterwards, Rachel may have given birth to Joseph. The following is a chronology of Jacob's life according to this view and a chart indicating the arrangement of the births of the twelve children in seven years.

Chronology of Jacob's Life

<u>Year</u>	<u>Event</u>
0	Jacob and Esau born
40	Esau marries 2 Hittite wives
63	Ishmael dies, age 137
77	Jacob goes to Haran
84	Jacob marries Leah and Rachel
84	Reuben born
85	Simeon born
86	Levi born
86	Dan born
87	Judah born
87	Naphtali born

<u>Year</u>	<u>Event</u>
88	Gad born
89	Asher born
89	Issachar born
90	Zebulun born
90	Dinah born
96	Joseph born
97	Jacob returns to Haran
98	Jacob dwells at Succoth
99	Jacob comes to Shechem and continues 8 yrs.
101	Judah marries Shuah's daughter
102	Er born (103, Onan; 104, Shelah)
106	Shechemites destroyed by Levi and Simeon
107	Benjamin born, Rachel dies
108	Joseph sold at 17
111	Tamar married to Er
114	Tamar's incest
115	Pharez and Zaran born to Judah
120	Isaac dies at 180
121	Joseph made governor in Egypt
130	Jacob goes to Egypt
147	Jacob dies

Arrangement of Births

Year ⁹	Month	Name of Child	Wife or Handmaid of Jacob
1	9	Reuben	Leah
2	7	Simeon	Leah
3	5	Levi	Leah
3	6	Dan	Bilhah
4 ¹⁰	3	Judah	Leah
4	5	Naphtali	Bilhah
5	3	Gad	Zilpah
6	1	Asher	Zilpah
6	3	Issachar	Leah
7	1	Zebulun	Leah
7	11	Dinah	Leah
7	12	Joseph	Rachel

DOCUMENTATION

1. Adam Clarke, Clarke's Commentary (New York: Lane and Scott, 1850) Vol. I, p. 210.
2. John Rea, "The Historical Setting of the Exodus and the Conquest," Unpublished doctoral dissertation, Grace Theological Seminary, Winona Lake, Indiana, 1956, p. 82.
3. Adam Clarke, Clarke's Commentary (New York: Lane and Scott, 1850) Vol. I, p. 211.
4. A. Dillmann, Genesis (Edinburgh: T. & T. Clark, 1897), p. 245.
5. Calculation begins from the first year of Jacob's marriage to Leah.
6. C. F. Keil and F. Delitzsch, Commentary on the Pentateuch (Edinburgh: T. & T. Clark, 1885), p. 311.
7. Calculation begins from the first year of Jacob's marriage to Leah.
8. Leah's barren period is from 4-5 to 4-12.
9. Calculation begins from the first year of Jacob's marriage to Leah.
10. Leah's barren period is from 4-3 to 5-7.

OBSTACLES AHEAD FOR THE CHURCH

PART THREE

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The church faces some obstacles. Satan has cleverly thrown into the path of the church many hindrances which were not even known in the days of Paul. In a real sense what we have discussed in Part II are all obstacles to the church.

ECOLOGY

There is a science which has just come into its own called Ecology. A few years ago, only those who were interested in semasiology knew anything about the word "ecology." It certainly was not a household word. Today it is. Ecology is the branch of biology which treats the relations between organisms and their environment. It is the science of environment and the various movements of society or animals in response to environment. Some obstacles to the church come under the heading of ecology.

God's ecology was perfect when He created the Garden of Eden and placed a man and woman in it and told them to be "fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth" (Genesis 1:28). Everything in nature, including man, was in perfect balance. There was no pollution, smog, dirty alleys, open sewers, tobacco smoke, drugs, alcohol or human filth.

It was man's sin which wrecked the ecological balance of the world and has been disturbing it ever since. It is true that man has

This article and the next are the concluding lectures of the Louis S. Bauman Memorial Lectures, delivered at Grace Theological Seminary, January 26-29, 1971. Parts One and Two appeared in the Fall, 1971, GRACE JOURNAL.

been very fruitful and has multiplied to the point that a burgeoning population may even outrun our food supply in the future. It is man who has used the rivers, lakes and oceans of earth for sewers and filled the air with industrial nuclei which injure his respiratory system. The irony of the whole situation is that man is most threatened himself as he continues to make his environment more and more unlivable. He is gradually committing suicide.

Ecologists tell us that in the long run, the most important aspect of human ecology is that all environmental factors exert a direct effect upon the development of human characteristics in health as well as disease, which makes the issue a moral one. The life of mankind is at stake. It is certain that our relationship to our environment is bound up in a larger complex which includes our relationships with men and God and this involves the church. Men who see creation as something supremely exploitable are not going to be concerned about spiritual values but may even try to manipulate God. This materialistic, covetous attitude reduces man to a worshipper of nature. Secularism and materialism have always been arch foes of the church. They are more effective now. By clear Bible teaching, the church must show that God's ecology is still perfect and thus desirable.

COMPLEXITY OF LIFE

The complexities of our living, including mountains of red tape, increase day by day. Someone estimated recently that we spend fully 15% of our time making out forms of some kind or another and complying with the codes and regulations of our day. The pressures of our jobs, driving to and from these jobs on the freeways, keep us in a constant state of irritation and often frustration. People are so fatigued that when the time arrives for church or to perform some Christian service, they are so exhausted it's easy to abstain. This situation is far more serious than many pastors want to admit. It is hard to handle. Scolding spiritually delinquent people when they are exhausted is likely to bring a strong adverse reaction. These conditions create difficulties in the approach and development of the church. Better methods and programing can help. The frequency of meetings is important. Efforts should be made to concentrate several church meetings, committees, etc. on one night. Over-organization can make a church very inefficient.

VACATIONS AND LEISURE

Taking a careful look at the holidays and vacations of the year shows that the church is almost constantly facing some kind of a holiday weekend or vacation situation. Christmas and New Year come very

close together and consume the greater part of a week. It isn't long until the Easter vacation comes. Then comes Mother's Day and Father's Day and school is out and people are gone on vacation during June, July, August and parts of September. July 4th is usually accompanied by more days of weekend vacation. Then comes Labor Day and back to school. But then there's Thanksgiving and back to Christmas again, not to mention Washington's birthday, Lincoln's birthday, family reunions, etc., etc.

Leisure is a virtual god today. Unions strike for shorter hours and higher pay. The pay we may understand, but not the hours. Now leisure itself is creating problems, hang-ups and frustrations. Many people are like a child with boxes of toys who says, "I don't have anything to do." Surveys now tell us that people with 25 to 30 hours per week leisure time are bored and unhappy. It had to happen in California! "Constructive Leisure" is a California consultant firm which charges clients \$27.50 to tell them how to best use their leisure time. The business is thriving. Dr. Jean B. Rosenbaum, President of the New Mexico Psycho-Analytic Association, suggests that lonely adults get themselves a teddy bear. It seems we have been so brainwashed by our socialistic philosophy that we cannot even think for ourselves. This does not make us ripe for the gospel, but for dictatorship. And yet, the gospel is the answer. When people are genuinely saved, the Holy Spirit provides plenty for them to do in their leisure time.

PEOPLE ON THE MOVE

It is now estimated that about 2.5 people out of 6 move annually somewhere. For this reason many churches are what might be called "spiritual processing plants." Often a soul won to Christ is not in the same church long enough to take a two or three months follow-up Bible study course. In some churches the flow of incoming church members does not even equal those who move away. If the church roll is kept active as it should be, the statistics indeed look very poor. These trends are destined to increase and not to decrease. Therefore, the church must face these facts and do whatever is possible to minimize their adverse effect on the local congregation. Many of those who move are not followed up and simply disappear from the Christian scene. Any pastor is dilatory and untrue to his divine commission in failing to conserve the spiritual life of a former member in a new community by suggesting a church there if possible.

WANING ATTENDANCE

Loyalty to the church is also a waning virtue. Very often even those who are considered to be spiritual Christians carelessly absent themselves from the meetings of the church. According to a Gallup

poll, church attendance declined from a high of 49% of the adult population in 1958 to 43% in 1968. The decrease continues. Inevitably, this begins with the Wednesday night prayer meeting, then Sunday night, then Sunday School and then the morning worship hour. Sunday night services are less popular constantly. If you get 50% of the morning crowd, you are considered successful. Through the week church functions and meetings, such as evangelistic meetings or even prophetic conferences, seem to receive less support from church members and the general public. There is a decreasing sense of spiritual values. It is not as important to go to church as it once was. This reflects a lack of interest in the study of the Word of God and also in Christian fellowship. It is true that we have regimented church worship to certain regulated times on Sundays and Wednesdays. Historically and existentially the weekend has been the pivot of the Christian calendar. A Roman official once noted that Christians meet on "an appointed day," the first day of the week commemorating the bodily resurrection of Christ. They learned also to account this the 8th day. One of the things that distinguished the early church was their desire for fellowship. Even then the writer of Hebrews had to counsel in 10:24 and 25: "And let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." This is more than a command. It is to be done in view of the coming of Christ. The fact is that believers worship God best with other believers in the worship services. The practice of the ordinances, which is a group function, is made virtually impossible otherwise (I Cor. 11:26). If believers in Jesus Christ are loyal to the Lord, then they will be loyal to the church. Otherwise, their attendance will be a legalistic thing which will not bring spiritual grace and blessing to their lives.

After saying all of this, we must realize fully that consistent church attendance lies at the very heart of the church's program as it is today. It makes the difference between the success or failure of the local church. If people are not present they cannot be edified. They cannot fellowship in collective prayer and planning and sense as a group the direction of the Holy Spirit of God. Giving of money will decrease. Missionary activity will be affected adversely. Community witnessing programs will suffer. In effect, the whole work of God on earth suffers when believers are careless about their church attendance. The image of the church to the community is a poor one. It demonstrates that members of the church do not really have a vital interest in the things they profess. Satan has a trump card here. To be successful the church must get together, whether in small or large groups. One of our critics says, "We tend to think of a 'good Christian' as one who attends church Sunday morning and evening and on prayer meeting night"

(Richards, A New Face For the Church, page 48). If all things are normal in the ministry of the church, that will be exactly correct. Gentlemen, we must teach believers these facts.

THE WCC AND NCC

The World Council of Churches and the National Council of Churches have immeasurably aided the progress of apostasy. The World Council comprises more than 200 church groups which have a constituency of close to 325 million people around the world. It has little to do with Scripture. Aside from ecumenicity, its main thrust is socio-political. Even though it takes themes like "Christ, the Hope of the World," its dealings are foreign to any such theme. It is shot through with communism and socialism. In the name of the church today it helps black and white militants and subversives. The National Council of Churches represents 34 denominations, 41 million church members, 140,000 churches and 110,000 clergymen. It has overall influence in theology, education, sociology and political authority over its member churches. Its vast power extends through a bureaucracy of 7,000 people in hundreds of agencies. At this time it is in financial trouble. I trust this will get worse as people in its denominations see the true nature of its anti-Biblical and anti-Christ attitude. These two apostate organizations constitute a serious obstacle to the true church in confusing the thinking of John Public about the church and its function.

OCCULTISM

In addition to these and many other obstacles facing the church of today and tomorrow, there has been a frightening and amazing revival of occultism. The Church of Satan where he is worshipped as God is flourishing. Man, Myth and Magi, a new magazine, proposes to investigate 1,000 supernatural subjects such as witchcraft and voodoo in 112 issues which become an encyclopedia on the supernatural. In Los Angeles it is estimated now that there are between 10,000 and 30,000 witches. Some of the most famous are men and the number is increasing rapidly. I was horrified to hear the leading witch say on TV that their god is little different from ours. They pray, talk about salvation, etc. Based on ancient Egyptian teachings, the cry is "Reestablish reverence for nature." Satan is a master counterfeiter.

The church's obstacles are many and effective.

WHAT MUST THE CHURCH DO?

PART FOUR

LUTHER L. GRUBB

In light of what we have seen, what are the basically important actions for the church to take?

BEWARE OF APOSTASY

The local church must constantly beware of apostasy. Unless it guards against the incursions of error and does this actively, by the constant exposition of the Word of God, it will be an easy target for Satan. We cannot overemphasize this fact.

As Paul issued a command to the early Colossian Church, he emphasized this strongly: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Colossians 2:8). Paul knew there were some false teachers in Colosse, and therefore issued a warning against hearing and following them. This same warning stands today for every local church and pastor. This verse is a command. "Beware" is present, active, imperative. The church is to take heed, to have a care actively, about apostasy. Therefore, this is not a mere suggestion. Christians are to watch out for error in doctrine which is all around them today.

"Lest any man," covers the entire field of those with whom we associate. Any member of our family, a minister, a professor, Sunday School teacher, a close friend, may be the source of this error. Often doctrinal error is found in the most unlikely places. Frequently today people who deal largely with truth mix it with error, a circumstance which makes it doubly deceptive. False religions are Satanically subtle in this. Jesus used a strong word for these people when He spoke to the Pharisees. He called them, "vipers" because of the error they taught. Such teachers, Paul says "spoil you."

"Spoil" means to plunder, to carry off, or to kidnap. They are not taking something necessarily from the individual, although this is involved, but basically they are taking the person himself as booty in

their doctrinal error. After all, what a man believes not only controls his destiny, but it also controls his personal life and attitudes here on earth. Paul here uses words that might be used of a kidnapper or of a rapist. The false teacher preys on his quarry like an animal and carries him away into error. Such people are usually those who have not seen to it that they have been actively grounded in the truth of the Word of God. The instruments Satan uses to do this are human philosophy and vain deceit. Through the love of wisdom the errorist works. The Gnostics in Colosse were very fond of this. Often the methods of apostates are not in the highest tradition of honesty and sincerity. Much work is done "under the table." They resort to trickery and cheating.

The "tradition of men" could cover a vast area of error. In this case certainly the word "tradition" is used to describe something which is wrong and cannot bring good to those who receive it. Just as in the days of the Colossian Church, today there are religious traditions all over the world which have no base in Scripture. One might ask, "Why would the Colossian Christians ever want to turn from what they had in the wisdom of Christ to the traditions of men?" The answer usually would be found in verse 9. They do not know that "in Him [Christ] dwelleth all the fullness of the Godhead bodily." Their knowledge of the Person of Jesus Christ is either inadequate or it is in error. Does Paul not make clear here that each local church must actively and constantly guard itself against the attacks of apostasy? The doctrinal guard must always be there through exegesis and exposition. The great apostle leaves nothing to chance. People who know what the Bible says know that error is always potentially present. They also know that Christ is the answer to all error.

EXAMINE THE EVANGELISTIC THRUST

Each local church should review and analyze its evangelistic thrust periodically. The English word "evangelize" comes from the Latin evangelium. The Greek word itself is a compound of eu, and angelos. The first means "well" and the second, "messenger." So the word "evangelize" means to bear a good message. It is so used in the New Testament. But this is an extremely broad meaning. Used in the Bible sense, the good message which is borne by the evangelist is the good news of the Gospel of Jesus Christ. But after this preliminary message is delivered, is this the end of evangelism? We seem to know where evangelism starts, but where does it end? Let us re-examine our understanding of evangelism and, if necessary, bring this ministry into line with the revelation of the Word of God.

My experience in denominational and independent churches of many persuasions is that evangelism is usually understood in the sense

of bearing the good message of I Corinthians 15:1-4 with the purpose of leading souls to a personal experience with Jesus Christ. When this has been done we have evangelized. Our statistics are based on the number of decisions, first-time and rededication. Going door-to-door in a prescribed community and talking to people about Christ is evangelism. Often we equate total evangelism with the new birth. When a soul is saved, this is the net result of evangelism. But the gospel involves growth spiritually. In Colossians 1:6, Paul shows this. He uses auxanomenon which indicates continually increasing growth in Christians. It is an inward growth which produces outward results. The doctrine of Christian salvation includes at once all of the great doctrines which make it complete, such as those mentioned in Romans 8:29 and 30: "For whom He did foreknow, He also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Are we not then to conclude that Biblical evangelism includes much more than the delivering of the gospel and the salvation of the soul? Actually, evangelism has just begun when a soul is born-again. The burden of Matthew 28:19 is to "disciple." A disciple is a learner for whom there must be a teacher. For all practical purposes, discipling the disciples is a part of the total program of evangelism.

As I understand the New Testament, evangelism is a term and spiritual process which appears to have three goals: (1) regeneration; (2) edification, and (3) dedication.

1. The first goal of evangelism is to preach the gospel to lost souls so that they may place personal faith in Jesus Christ and be regenerated. We have no difficulty with this for we assume that this is what the word "evangelize" means.

Personal decisions for Jesus Christ are really not extremely hard to come by. Most ardent Bible believers do some work in the area of personal evangelism, and some make it an extremely strong ministry. The methods available for personal evangelism today, such as "The Four Spiritual Laws," the "Roman Road," "Christians in Action," etc., are fine so that even a person who is not well versed in Scripture, even a new Christian, may have a strong personal testimony. These basic decisions for Christ are certainly necessary for this places the individual "in Christ."

Where the real difficulties begin is in the area of what we call "follow-up," or discipling. How do we span the gap between the point of decision and the church, or between the decision and spiritual growth?

We read Matthew 10:32 to the newly-born soul, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father who is in heaven." Then we tell the newly-won convert that if he really means business for Jesus Christ, he will come to the church and make this decision public, confessing Christ before men as Savior, thus proving his sincerity and honesty. We do our best to tie in the decision with a local church. Now we are inferring that evangelism does not stop with the confession. The principle is Biblical. One thing is certain: unless the new convert follows through on his decision, it will mean relatively little to him. He will be like many professing Christians today, a religious nomad. At this point true evangelism must continue to operate. The good message does not stop but it encourages and directs from the Word of God in a progressive spiritual movement. Often at this point the church, under pressure to get more decisions in a campaign or to increase statistics, will ignore the people who have made decisions in homes or elsewhere, but have not come to church. Evangelism of these souls stops abruptly. We must not ignore these prospects unless they clearly show us that we should mind our own business, thereby proving they were probably not sincere in the first place. Every effort should be made to lead these people to follow through for the Lord.

2. I believe that at this point evangelism continues in the process of edification and the entire doctrine of salvation begins to appear in its true beauty and proper perspective to the newly-born soul. The command of Matthew 28:19 is to "disciple." As I said previously, a disciple is a learner for whom there must be a teacher. For all practical purposes, this is a part of the total program of evangelism. In a very real sense edification is evangelism and evangelism is not complete without it. This is certainly the second goal of evangelism, then, to edify the new Christian. The command for Christian growth is specific in II Peter 3:19, "But grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ." "Grow" is present, active, imperative, a strong command to keep on growing in the knowledge of Christ and His Word. Nothing else is normal or acceptable with God in any Christian. The process of growth is clearly set forth by Paul in Colossians 1:28 and 29, "whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. For this I also labor, striving according to his working, which worketh in me mightily." The pastor is the key man in Christian growth. Around him and working with him are mature Christians whom he has already led sufficiently along the way in the Christian experience so that they can assist in follow-up. He is to preach, he is to announce with authority the Christ mentioned in verse 27 and all the truth about Him. This is what Paul did on his missionary journeys. The message involves warning in showing the new Christians what they

are doing which is wrong and admonishing them to change. This is practicing Christianity. The pastor is constantly teaching, putting something into the minds of these new Christians about Christ. Certainly this has to do with doctrine which issues in Christian practice. And the destination of all of this is every man. All of the truth of God is for all of the people of God. The pastor and the people together edify new Christians and in the process they are continuing evangelism. The purpose is to perfect the saints in Christ. This is no blind alley. Mature, developed Christians who are able to serve the Lord Jesus is the goal. These will be people who are able to apply the Bible to life's situations. These will be the ones who will start new churches. And ultimately, they will be presented perfect in heaven. Reading the epistles of Paul and his experiences will show that he toiled to the point of exhaustion in this ministry and agonized day and night in order that this program of edification evangelism might continue.

3. But the goal of all evangelism is complete dedication to Jesus Christ. A believer prepared to move out into the world in faith obeying God and assuming Christian responsibility is truly evangelized. In Colossians 1:6, again Paul says the gospel "bringeth forth fruit." Karpophoreō is periphrastic present, middle indicative. There is continuing, built-in energy in the gospel. Its power comes from God. It works from within the believer to produce fruit. The gospel fruit was shown in Colosse. They not only heard it but fully knew it. The gospel which is the tool of evangelism saves, edifies and produces service. In Romans 12:1, Paul uses the word "present" which is a first aorist active infinitive. Actively the believer has offered himself to Christ with all that this means. His life, talents, material means and all of his existence are laid on the altar of presentation and complete dedication. Certainly this is almost as thrilling to the pastor as the first decision of his new convert. From here on, we can see the mature Christian successful in all types of situations. The pastor's counselling from the Word of God and encouragement from believers will assist him in finding God's place for his life. Evangelism is certainly not complete in the New Testament sense until it wins the whole life for Jesus Christ.

This Biblical brand of evangelism will produce strong, virile Christians and great missionary churches. It will also keep the church in the right relationship to the world it is evangelizing. It will show the New Testament image of the church in bold relief.

START NEW CHURCHES

Each New Testament church should be starting new churches. Through strong persecution, symbolized in the death of Stephen, God scattered the early church. As a result, the gospel was carried all

over the world. New churches were started. Paul commanded Titus to ordain elders in every city (Titus 1:5). Paul's missionary journeys were designed both to start and edify churches. His epistles are written to new churches. Not all of the potential of the church was concentrated in the home church at Jerusalem, but the home church branched out and the new churches did the same as in Antioch (Acts 13). Since God has three great spiritual dimensions on earth, the Church, the message and the preacher, it is important that all of these are multiplied to properly evangelize the world.

Three things have always been involved in church extension: the preacher, the people and a plan.

1. The preacher is the key to the establishment, development and to the success or failure of the new church. In order to be eminently successful, he must qualify in several ways.

a. He must be a Bible teacher, This is the prime requisite. Paul sums it all up in Ephesians 3:8. The place of Paul's preaching was among the nations. The message was "the unsearchable riches of Christ." This wealth in Christ included every truth in the redemptive process. In fact, it included all of the Bible ultimately for Christ is its subject. Paul was aware of the unfathomableness of this truth in Christ as he used the word "unsearchable." And it is also exhaustless. The idea is "to make all men see" as in verse 9, to bring these things to light in the sense that people may comprehend them through the Holy Spirit. This is an excellent point for erudite seminary men to remember. As Moody often said, "Mother kept the cookies on the lower shelf where all of us could reach them." A university professor, finding one of his students using very long words in his papers, said to him. "It has been well said that the beauty of the English language lies mostly in its short words." "Indubitably," said the student, "Indubitably!" Paul wanted to give information which would turn the divine light on inside. Without such a Bible teacher, the new church cannot please God and grow spiritually. And if you are thinking about all of those hours of tedious preparation, cheer up! I had a couple of psychologists tell me the other day that preachers in the current sense are expendable. (This made me feel very proud!) We are told that standing before a group and telling them what to believe is headed for extinction. They say that the plethora of sermons threatens to make congregations "spiritually blasé." One clergyman suggested that we might have an extended holiday or moratorium on sermons. The conclusion is that there is far too much preaching and that anyone 25 years old should be able to find the way to God himself. These men forget two important points: God and the Bible. Keep digging, digging into the Word, brother, and giving it out, and you will have groups to listen until Jesus comes. And keep it simple!

b. The pastor of a new church must be a pioneer in a practical and spiritual way. But God makes him this way. Not all preachers are pioneers. This has been proved many times. The New Testament teaches this fact in I Corinthians 12:11, "But all of these worketh that one self-same Spirit, dividing to every man severally as he will." God's Spirit delivers to each one the sovereign gift for service. Shall we not then expect that He will equip and call certain ones to start new churches just as He did with Paul and Barnabas (Acts 13:2).

c. He should also be a man of some experience. How much depends upon the talents of the man. No matter how able he is, there is no substitute for experience. Previous experience in the pastorate, in church organization, preaching and administration will help greatly. The wisdom gained through experience will ride the church pioneer over the crest of many problems. In fact, experience will keep him from creating problems. Some preachers get heart attacks from climbing over gopher mounds. They habitually magnify small problems out of all proportion.

d. He must know how to pray and to discipline himself to do it. The promise of John 14:13, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son," should be realistic and practical for him in his personal life as well as in the development of the church. Spiritual problems in the lives of Christians, the salvation of souls, such mundane things as buying lots, constructing and financing a church building and paying the bill are basically items for prayer. During World War II when all building materials were in short supply and great demand, we continued to build churches all over the United States. Our prayers became so specific as to pray for 500 bricks, 20 bags of mortar, cement and 20-penny nails. As a result, not a single church building program was curtailed when construction men everywhere were crying for materials. Churches are built spiritually and materially through prayer. The pastor is the example and leader in this.

e. He must know how to exercise intelligent faith. He must realize that faith is not designed to test the maximum power of God as Jesus proved when He refused to jump from the pinnacle of the temple in answer to Satan's reasonings (Matthew 4:5-7). But faith is designed to accomplish God's purpose on earth on an intelligent, planned basis as He desires. The church pioneer should rejoice in a seemingly impossible challenge. In I Corinthians 12:9, Paul says the Spirit gives the gift of wonder-working faith (Amplified NT). This seems to be the ability to exercise true Biblical faith in a special way. A man's faith is usually the measure of his ministry, not his personality or vocabulary. In Romans 12:3 Amplified NT, a portion of the verse verified this, "I warn every man among you . . . to rate his ability with sober judgment,

each according to the degree of faith apportioned by God to Him." Some pastors seem to be in a state of doubt about all that they do. And this, even though the promises of God are crystal clear. When God leads a pastor to start a church, what tangible features does he usually see? Himself and a few interested people. The rest is a big blank. Nothing else is known for sure. Yet the pastor knows that in order to do the job for the glory of God, certain things such as a place to meet, lots, a building, etc. are indispensable. Unless he prays in faith, he may easily flinch under the demands upon him. The task of church extension becomes more difficult. Men of practical Biblical faith are needed by the thousands.

f. He must work hard day and night. He needs a strong physique. He probably will be janitor, songleader, Sunday School superintendent, trustee, deacon, gardener, secretary, church builder, etc. In addition, he must find time to prepare sermons. All other things being equal, I would say that more Bible-believing preachers fail because they are lazy than for any other reason. What is wrong with the little four letter, energetic word, "work"? Some seem allergic to it. All through the New Testament work is honored by God. The early leaders of the church and many since have exhausted themselves for Christ. A new church is a crystallization of divine and human energy. Paul's days were only 24 hours. So if we work 16 or 18 hours a day for God, we have only joy in the privilege. Women who marry preachers should be prepared for this eventuality. A clock-punching, eight-hour-a-day preacher with an unlisted telephone number is not pleasing to the Lord. God blesses a worker! Remember that success is won by any average man when he gets as much as he can out of the abilities and talents he possesses. This is especially true of a pastor. He must be an all-around man, and this demands maximum use of his talents. Jesus said in John 9:4, "I (we) must work the works of him that sent me, while it is day; the night cometh when no man can work." Spirit-led work makes the church roll on.

2. The people in the new church should wear a special spiritual brand. Certainly we usually do not have the ideal. But God may desire to create the situation through us. Three and one-half years ago the church was started in Orange with my own family and one or two other possibly interested people, and with absolute direction and assurance from the Holy Spirit that this was the will of God. There were no previous meetings. This is the hard way to do it. We won people to Christ and trained them, and are still doing this. If you can find a group of people in the right situation involving some trained leaders, the job will be much easier. Since all members of a new church live in spiritual intimacy, this is even more important. Do not make the mistake of taking as a rule the ideas that members of your denomination in the

area of your new church would be your best helpers. Perhaps and perhaps not. Always remember that God does not ever need human help, except where He provides it for His glory.

a. The members of a new church must be sold out to God. If they have not heeded Paul's injunction in Romans 12:1 for full presentation to the Lord, they will flinch and faint under pressure. Spiritual qualifications are primary.

b. They should hold to and practice Bible standards in Christian conduct. Almost every member in a new church is a leader. Their lives should be above reproach. Paul says, "Abhor that which is evil; cleave to that which is good" (Romans 12:9b).

c. Previous experience in church work may be helpful. Novices may fail and become frustrated under the heavy burdens of pioneering.

d. All should recognize the pastor as the leader of the church (Hebrews 13:7, 17). It is not within the scope of these lectures to discuss critically the pastor's official position in the church in relation to congregational church government. Suffice it to say that I believe in congregational church government. God expects the pastor to rule in spiritual leadership and administration firmly and Biblically as the Holy Spirit leads. I have pastored churches in the different size categories from little ones to big ones. May I say that never in all of my experience have I had more demands made on experience and leadership in all areas of church extension than in my recent experience in Orange. I can prove without question that little churches statistically demand as much leadership and ability as "big" churches. In any church the people should follow the Biblical leadership of the pastor.

3. The plan for church extension may take different forms. No one plan is always used by God to start new churches.

a. The strategy in church extension begins with discovering the leading of the Holy Spirit through prayer and circumstances. Church extension is a spiritual process. In Acts 16, Paul tried to get a reservation to go into Bithynia, but the Holy Spirit cancelled it and sent him to Macedonia instead. The world is a vast mission field. No one denominational group can evangelize the whole world or even America all alone. The only certain way to find our particular niche in this mission field is through divine revelation. Our experience has proved to us that it is never wise to start a new church without much prayer and spiritual preparation. Even though external circumstances seem to indicate a great potential opportunity, God must be in it.

b. Methods in starting new churches will vary most frequently. A combination of different methods often is used.

First, happy and blessed is that denomination or fellowship of churches which has a fully developed and practical church extension program based on the Word of God and not controlled by a church hierarchy. This makes possible the most effective use of collective resources in men and money in extending the church. The time is here when it is practically impossible to start and develop a new church in an urban area on a proper approach basis without special financial help from outside the new church. In our area there are churches which have been in storerooms and houses for ten years and are not growing. These little groups are like the Rhode Island Red hens we used to have in our chicken house. Because no chicks were added, the old hens kept pecking at each other until the blood flowed. Introduce some new chicks and the problem was solved. In our own fellowship of churches, the Brethren Home Missions Council meets this need for development and growth. Gift money, investment funds, a missionary construction crew, an architectural department and all sorts of helps for church organization and administration are available to new Brethren churches. Other evangelical groups should, as our teenagers say, "Get with it!" or church extension will decrease to a mere trickle.

Second, the mother-branch church plan is still one of the most effective methods to start new churches. In this plan a well-established church gives families from its own membership, money and resources in leadership to establish the new church. This branch may be located miles from the older church. A church of 500 members will have people traveling as far as 20 miles or more one way to attend. These families may provide a fine base for beginning a new church.

The implementation of this plan is made easy by starting a Bible class in the home of an interested family. Or a Sunday School may be started in a public building. Or a full schedule of services may be held with proper local advertising. In some cases, the older church may have an assistant pastor who can work in this new project. Personnel from the mother church may assist in the project.

The administration of such a church ideally for best results should be done by a church extension district or national organization. Believe me, a local church administering another local church can produce all sorts of knotty problems. Sometimes the project dies on the vine at this point. If you were to ask me, "What is the best method of starting new churches today and for tomorrow?", I would say, "The mother-branch church plan." Start the church using any method on a Biblical basis. Don't be inhibited by stereotyped plans. If God is in it the

blessings will flow. If not, abort it fast and get back into communications with headquarters. Maybe you tried to go into Bithynia when you should have had a reservation for Macedonia.

c. Locating a church in a community demands much information and careful planning. In urban areas where most new churches are located today, the rate and direction of expansion is important. The community should be thoroughly investigated. You may secure from the Chamber of Commerce, city and county planning commissions information of city growth, zoning, etc. Check the location and nature of churches. Locate in a new, growing area. You will no doubt be forced to secure a zoning variance wherever you locate. If possible, secure a minimum of three acres of property. Many other important considerations are involved which cannot be covered here. Remember that the next item in degree of importance after the spiritual temperature of the church is its location. You learn this by experience.

d. Planning the church house provides a whole new set of challenges. Today there are architects who specialize in evangelical church design. Many fine helps are available. Use an experienced church architect. This I would highly recommend. A church building is a "congregationalistic" thing, like building a house is an "individualistic" thing. You will save money and produce a functional and esthetic building by using a special church architect. In most cities now you must present a completely engineered plan of property development with elevations of buildings before even applying for a zone variance. You had better not buy the property before you determine that you can build a church on it. Get some help from experienced church pioneers.

e. Money for church extension is not easy to secure. Increasingly, church extension is the most difficult missionary arm of the church to promote. There is little glamour for an average Christian soul in starting a new church somewhere in a large city. Many Christians prefer to do their missionary service vicariously by giving offerings. Therefore, their offerings will be largely directed in answer to a missionary appeal which has the greatest glamour. The appeal of starting a new church in an average American city does not tug strongly at heart strings unless they are properly tuned spiritually. Foreign missions and other special program organizations have much more appeal to the human senses. This can be a deception used by the adversary of our souls to strike at the base of God's operation on earth, the local church. All Bible-based organizations are fine and necessary, but they cannot exist without the local church. Many short-sighted pastors and churches fail to comprehend this. Church extension men should be among the most prayed-for servants of God and church extension organizations should be generously supported.

The Bible provides precedents for giving to church extension. God instructed the people through Moses to bring an offering to construct the first sanctuary on earth, the Tabernacle (Exodus 35:4, 5). They obeyed and there was more than enough to do the work (Exodus 35:5-7). This may be the only time such a miracle took place in the history of God's dealings with men when their spiritual leader was forced to restrain the people from giving. The Lord's people also provided for the construction of the Temple under Solomon. Haggai, the prophet, commanded the people to build God's house (Haggai 1:8). Even in the days when Paul received little or no remuneration for his ministry, material gifts were necessary for church extension. Wherever local structures were built or occupied or wherever a synagogue may have been appropriated as a local church, the medium of exchange was necessary to implement the work. I enjoy discussing this matter with some who say we should take all Christian money and use it for what they call "missions" and delete church buildings today. Archaeologists tell us that church buildings probably existed in the third century and perhaps in the second century. Some tell us today that church buildings are not Biblical since the early church did not have them. The evidence is to the contrary. What is a church building but a place where God meets His children for edification and fellowship? The home of Mary, the mother of John Mark, in Jerusalem was probably large. Christians met there. Mary and her husband paid for it. Houses cost money. Any building costs money. If it has a peak roof or a one-pitch flat roof, or if it is contemporary or traditional, what is a church building? The weight of evidence is heavily on the side of those who construct modest and functional church houses. Squandering money on monuments to a religious system is a sin. Cases in point are the Episcopal Cathedral in Washington, the Vatican, etc. Don't worry, good brother, church pioneer, get out there in the field and do the job God wants you to do. And do not be confused by the babble of voices about the church today. If the time comes before Christ returns when the true church will be meeting in the catacombs and caves again, the church structures modestly and functionally built will have served their purpose.

Financing church construction costs demands prayerful planning and investigation.

Costs of construction have risen astronomically in the past 20 years and are still going up. The National Council of Churches does some helpful things in the area of statistics.

They tell us that giving to Protestant churches increased slightly during 1969, but not enough to keep pace with inflation. Total contributions to its constituent bodies increased 3%, while inflation eroded 4% of the dollar's value in the same period. Church construction costs

for an average building have risen from \$5.00 to \$20.00 per square foot. So church extension is caught, as the Germans say, "between a rock and a hard place."

Costs of unimproved property have increased so that in our area or an average American city satisfactory church locations begin at \$35,000.00 per acre. Adding to this \$20.00 per square foot for construction, plus land improvement, a figure of \$200,000.00 is clearly spelled out for moving into a new church that will seat 250 people with limited Sunday School facilities for perhaps 300. Does this mean that we should throw up our hands in frustration? No, it does mean that we must carefully apply, adapt and increase our resources to meet the need. Congregations should not be placed under such a heavy load of debt that they feel overwhelmed. Use the intelligence and good sense God has given you.

In this day every evangelical church should establish its own lending agency to minimize inflationary costs and to make possible the construction of buildings in a reasonable time after starting a new church group. Banks, savings and loan associations, bonds, insurance plans, certificates, notes, etc. may be used. These demand a high amount of collateral security which a new church ordinarily does not have. In our Fellowship, the Brethren Investment Foundation, with a rotating fund of 8 million dollars, is loaning money to new churches at 6-1/2% interest to meet this need. Many evangelical groups have not prepared for this. It is time for all of us to realize that if we are going to fulfill the mandate of Matthew 28:19 and 20 for each generation, we must pay more attention to the needs of church extension. We must do this from the embryo to the delivery of a lusty baby congregation and then give it the sort of preferential treatment every baby needs.

f. We must present the financial needs of church extension to Christian people by every available means. Otherwise, they will do nothing about it. We must use all of the media at our disposal. Magazines, smaller church publications, bulletins, monthly letters, reports, missionary moments in each church service, personal appearances of missionaries, pictures, etc. must be employed. National and local statistics and many daily illustrations provide plenty of ammunition to portray America's need for the gospel. In the last analysis, the local pastor is the key to successful church extension. But he needs all possible help in integrating this with his local church missionary program. This could go on and on. We must conclude.

In the March 23rd, 1970, issue of U. S. News and World Report, an article appeared titled, "Why Churches Are Worried." It stated that deep disquiet is developing among religious leaders nationwide. Members

of churches are split on social issues. Contributions are dwindling. The article was one long funeral dirge for the church--a great poignant moan of despair.

In the October 19th, 1970, issue of the same magazine, another article appeared under the title, "New Life for the 'Old-Time Religion.'" Now we read that showing up as a major force in the nation's life are the "evangelical" churches. Zeal and piety are still their trademark, it is affirmed. Even though the writer, as usual, did not see the difference between fully-Bible-oriented churches and others in what is called the evangelical spectrum, he did see them as "evangelicals" in comparison to the other great mass of religionists. At least these evangelical churches hold to the inspiration of Scripture.

These two articles are classic in illustrating what we have in the church today. The first depicts a church which is in germ Babylon, the Great Harlot of Revelation 17:5. It is the beginning of the apostate religious system which will come to fruition in the Tribulation Period under the Antichrist. It is now a powerless, socialistic, pathetic, sniveling caricature of what God desires in His church. It is little wonder that the members of its denominations are cutting off their giving. They get nothing for their money but riots and protests. The second article depicts a growing and achieving movement charged with the power of God and operating through His grace and Word. All over the world where the gospel is still being preached, it is still the power of God unto salvation to those who believe.

Let us reflect for a few minutes on what we have seen in these four studies. From the Word of God we have seen again the true nature of the church. We have taken an analytical look at the present and future world we are called to evangelize, together with the obstacles in the way of this spiritual process. We have specified some clear Biblical procedures to meet these needs. And in all of this we have seen the clear fulfillment of prophecy--the apostasy in the church, the over-riding tidal wave of materialism and secularism, the greatly intensified satanic opposition to the church, etc. Isn't it interesting and very significant that even though God knew how hard things would get for the church near the end of the Age of Grace, yet He specified no different plans for her operation than those applied immediately after Pentecost. Could we then conclude with academic virtue, as well as spiritual vision, that God's plan is still "Preach the Word!"? Since we see the world and sections of the visible church lining up against the true church, is it an exercise in futility to evangelize men and start new churches? The true church has never assumed such an attitude. Instead, it emerges from the caves, the catacombs, the jungles or mountains or out of any testing situation with a new proclamation of the gospel and a new

determination to evangelize, stubbornly believing and trusting a sovereign God for the results.

Will this true church fail and fade from the world? This is impossible under any circumstances because the prophetic Scriptures have already proclaimed a great future for Christ's church. In His original prophecy about the church, Jesus guaranteed its success (Matthew 16:18). If Jesus fails, the church will fail. If He continues as the Son of God, the church's life and success are guaranteed. The true church in this day or during tomorrow, until Jesus raptures the saints, has available sufficient grace and resources to meet every need in its divinely appointed expansion. If the church of tomorrow reaches God's world, it will be by:

1. Growing in the knowledge of God's truth--the Bible;
2. Fellowshipping with the saints at every opportunity;
3. Worshipping together whenever and wherever possible;
4. Expressing the truth of redemption in exalting Jesus Christ.

That's the same old formula Paul used. It works!

If the church does not reach today's and tomorrow's world, it will be the fault of the church, not of her Lord.

A grand old hymn from the pen of a man of God expresses the thought.

"O where are kings and empires now of old that went
and came?

But, Lord, Thy Church is praying yet, a thousand years
the same.

We mark her goodly battlements, and her foundations
strong;

We hear within the solemn voice of her unending song.
For not like kingdoms of the world Thy holy Church,
O God;

Though earthquake shocks are threatening her, and tem-
pests are abroad;

Unshaken as eternal hills, immovable she stands,
A mountain that shall fill the earth, a house not made
with hands."

-- A. Cleveland Coxe

THE PASSOVER PLOT: VERDICT, NOT GUILTY

A Critical Analysis of the Best Selling Book,
The Passover Plot by Hugh Schonfield

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The Passover Plot by Hugh Schonfield (1965) had eight printings in 1966-67 alone. Today copies of this influential book can be found in bookstores throughout America and Europe. We can partially see the reason for such a massive circulation when we read the sensational cover on the Bantam Book paper edition: "Did Jesus really Die on the Cross? The Stormy Bestseller, by Dr. Hugh J. Schonfield, Author of Secrets of the Dead Sea Scrolls." Further on the inside of the cover we read:

A few centuries ago the Passover Plot would have brought the author death at the stake if not worse. (Baltimore News American)

Why has this book created so fierce a storm of controversy? Why has it become a coast-to-coast sensation? The answer is not hard to find:

The Passover Plot asserts--and presents detailed evidence from the Bible and from the newly discovered Dead Sea Scrolls to prove--that Jesus planned his own arrest, crucifixion, and resurrection; that he arranged to be drugged on the cross, simulating death so that he could later be safely removed and thus bear out the Messianic prophecies.

Never before has so eminent an authority presented so challenging a thesis--or backed it up with such irrefutable evidence. Never before has a single book caused so many to question deeply the very roots of their belief

Startling The author reveals himself as a more careful student of the New Testament than many Christians who read it devotionally. (Dr. Daniel A. Poling,
The Christian Herald)

Let the following be noted concerning this book:

1. First of all, Schonfield must be seen to be attacking the very citadel of Biblical Christianity. It is at once apparent that the above sayings on the inside cover of the book are sensational claims. If indeed Schonfield has proven that Jesus "arranged to be drugged on the cross, simulating death so that he could later be safely removed," then what Schonfield has actually proven is that the Historic Christian Faith is false and that Jesus was really not our sinless Saviour. Christ over and over affirmed the absolute necessity of his dying as the Messiah for men's sins, and he labelled the suggestion of his avoiding making this atoning sacrifice as a Satanic suggestion (Matthew 16:21-23). Indeed the Old Testament prophets demand a Messiah without any "deceit in his mouth," who dies, and who rises again (Isaiah 53:8-12). If then, while Christ is affirming that he must die, he is at the same time plotting on the side not to die, he becomes a deceiver and a sinner. And his deception is of the very worst type; a deception which would make him by his own admission a false messiah worthy of a blasphemer's death. This is so because he himself pointed out, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke 24:46). If it was necessary that the Messiah die and rise again--and it was--then if he offered himself as the Messiah having only pretended to die, he was a false Messiah, a deceiver, a liar, a blasphemer, and no Messiah by any means. With this we apprehend the seriousness of Schonfield's assault on the historic Christian Faith. In fact, if Schonfield is correct, look at the stupendous hypocrisy in Christ's words in John 15:13 when before the crucifixion he said, "Greater love hath no man than this, that a man lay down his life for his friends." Thus Schonfield's Christ is Antichrist; and Schonfield is aiming his axe at this tap root of Christendom.

II. Second, we must not allow massive quotation to be equated with logical proof. Fortunately, Christ and the Bible here again stand solid as a rock through this modern attack on the New Testament, on Christ's divinity, and on the atonement. To put it simply, Schonfield by no means--scholarly or unscholarly--makes good any proof of his thesis that Christ attempted to come as the Messiah and yet through a master plan of deceit he at the same time plotted to pretend to die as the prophesied suffering Saviour (Isaiah 53:3-10) while all the while sneaking out of the tomb at midnight.

Many do not realize that true scholarship does not manifest itself merely by the quotation of multiplied men and manuscripts little known to the average person. Often I have seen attempts to prove this or that by way of the marshalling forth of massive amounts of quotations and arguments with the final result still being that the conclusions drawn simply were not justified by the facts presented.

What is the point here to be made in application to the present book under discussion? Answer: Schonfield fails to prove his thesis despite his great number of allusions to so-called supporting material. True, the Bible, the writings of Josephus, and the extra-Biblical Qumran writings are of great value, but as he used them here, they do not prove his point.

For example, a physicist may write a paper for one reason or another to attempt to prove that aerodynamically Santa's sleigh is capable of sustained atmospheric flight if empowered by sufficient forward thrust such as might be supplied by eight reindeer or some other type of power plant (and I have heard just such a paper). In this paper, by reason of the physicist's training he may allude to various complex aerodynamic principles and he may cite sundry thrust, lift, and drag equations in addition to long discussions with specific figures on airfoil shapes, wind turbulence, laminar flow, ideal angle of attack, temperature-pressure effects, et cetera. Someone reading such a paper, especially a non-engineer impressed with the trappings of the writer's obvious training and knowledge of the topic, may be so moved that he tends to agree with the conclusions brought forward (for who is he to disagree with such an expert?). Yet, still and all, Santa's sleigh remains an aerodynamic failure! So it is here. The Passover Plot quotes Gospels and sources galore, but it does not make good its case. The points to follow will review some of the reasons for this.

III. Third, the writer of The Passover Plot begins with the biased assumption, and builds his case upon it, that the Bible accounts which tell of the supernatural cannot actually be true. This is called "Antisupernaturalism;" and it is the foundation stone of all of today's modernistic attacks upon the Bible. Schonfield's book is just another of these anti-Bible books, and though a "new entity" to laymen by reason of its popular distribution, it parrots essentially the same basic line of argument brought forth by Paulus, Strauss, and others who composed the rationalistic (severely antisupernatural) lives of Jesus a century ago. Hear Schonfield confess his bias on page 2 of his Introduction:

The God-man of Christianity is increasingly incredible, yet it is not easy to break with centuries of authoritative instruction and devout faith, and there remains

embedded deep in the subconscious a strong sense of the supernatural inherited from remote ages.

On page 6 he adds,

When the Gospels were composed, legend, special pleading, the new environment of Christianity after the war (of A.D. 66-70), and a changed view of the nature of Jesus gave them a flavor of which we have to be fully conscious when we enlist their essential aid in the quest for the historical Jesus.

What is he advancing here at the start of his case? He is telling the reader quite openly that to him the "God-man of Christianity is increasingly incredible" and that the four accounts of Christ which we have, the four Gospels, therefore are filled with "legend" to fit a "changed view of the nature of Jesus." That is, the supposed legends are placed in the Gospel accounts of the New Testament in order to buttress a belief that Jesus was a God-man and that he could perform miracles. Thus Schonfield announces at the start of his legal presentation that he will reject any and all of the New Testament which tells of a supernatural Jesus. With this bias his conclusion is a foregone certainty. He who refuses to accept any evidence for a divine Christ can only conclude that Christ was not divine!

Of course, all genuine Christians believe that Schonfield is absolutely wrong. The claims of the New Testament accounts themselves go out of their way to explicitly deny that they are fabricated tales told by over-zealous bards. Let the interested reader examine on this such passages as the following and see for himself the great and clear claim of the New Testament to historic accuracy on what it reports. Let the reader see that it claims to have been written by eyewitnesses and that the most searching examinations bear this out. See Luke 1:1-4; John 20:30-31; 2 Peter 1:1-21; I John 1:1-5. The New Testament rings true when studied in detail as to its origins.

Additional examples of Schonfield's denial of Christ's performing the supernatural, and of his denial of the reliability of the New Testament gospels of Matthew, Mark, Luke and John are so legion that it is superfluous here to multiply additional quotations to prove this.

IV. Fourth, the writer of The Passover Plot accepts and rejects evidence in an utterly arbitrary manner. What is the significance of his coming into this study of the life of Christ with his opinion that "The God-man of Christianity is increasingly incredible" (p.2)? Does not everyone enter every investigation with one bias or another? Answer:

Here in this case Schonfield's bias is fatal. Why? Because the primary documentation out of which he constructs his case is the New Testament Gospel account which he confessedly regards as largely fabrication. He attempts to assert that Christ was thus and so while affirming that the only evidence which tells of Christ is entirely untrustworthy. At best his conclusion should be an agnostic one; yet he speculates of a plotting Christ.

But doesn't he also utilize Josephus and the Dead Sea Scrolls? Answer: Not really. The Josephean and Qumran material would be today a sine qua non in the reconstruction of a full history of the first century B.C. or the first century A.D.; but in any reconstruction of the Life of Christ everyone familiar with the subject knows that they provide only historic atmosphere. Both of these sources often quoted by Schonfield contain no references to Christ whatsoever except for possibly one or two much debated sentences.

Here then is the point. If the only written documentation from the time of Christ about Christ's life is contained in the New Testament documents (and this is so, except for a few innocuous sentences in extra-Biblical literature): and if Schonfield openly despises them as filled and mixed hopelessly with legend; then how can he on the basis of these error-filled accounts so sift truth from non-truth to prove his thesis which involves an entire new detailed reconstruction of the life of Christ? Answer: He cannot do it.

His entire case is not in fact a proof. What he does is to offer his theory which involves a Jesus who condemns the Pharisees for hypocrisy, and at the same time plays the part of the world's greatest hypocrite--pretending to die willingly as the sinless messianic redeemer, while at the same time maneuvering by deceptions and lies to sneak away alive. He, Schonfield, to make his plot thesis work must arbitrarily say: "Jesus did not do this--he did not say that--the gospel writers made it up; but here Jesus must have done this and that . . ." The fallacy of it all is that he himself becomes the judge and arbiter of all of the evidence, and he keeps whatever New Testament word or deed which fits his theory and he arbitrarily dismisses as untrue all that would disprove his thesis. Whenever something is mentioned in the Gospels showing Jesus' supernatural powers, his deity, or his absolute integrity Schonfield pushes it aside because he utterly rejects such concepts as being even possibly true (so on pp. 109-10 he peremptorily rejects the John 11 account of the raising of Lazarus from the grave). Naturally with such a rigged judge who accepts only the factors which would permit his theory--just as a polarized sunglass accepts only light rays oriented in one plane--he makes his theory sound almost plausible. Yet it is all of his own imagination.

His test for reliable evidence becomes the question as to whether or not it fits his theories about Christ's true nature and motives. He, along with all modernists, arbitrarily carves out his own Jesus by picking and choosing what he wants to retain from the Gospel accounts. Then he offers it to us as his conception of the real Jesus. But let us see it for what it is--not scholarship but imaginative art, idol making. Let us have done with pious reviews of Schonfield's book which act surprised that one who begins by viewing the Jesus of the Gospels as "incredible" should conclude that he cannot believe in a Christ who rose from the dead.

V. Fifth, Schonfield's constant assertion of errors and conflicts in the Gospel accounts are not the proven results of scholarship but rather his continual opinionated attacks based upon biases and superficialities.

For example, his assertion (p. 264) that Christ did not still the storm as the Gospel of Matthew 8:24-27 reports is based on his assumption that Jesus was not a God-man; therefore he could not have stilled the storm; therefore He did not do it; therefore it was a coincidental happening into which the disciples misread the power of God.

He asserts (p. 209) that the parable of Luke 16 on the Rich Man and Lazarus and the account of the raising of Lazarus given in John 11 both come from the same legend based upon a sick man making a surprising recovery. Yet this suggestion is utterly without proof whatsoever beyond the superficial observation of the same name used in two different places. These two Lazaruses were different men. The one of Luke 16:19-31 was a poor beggar who had no caretakers and who was starving; the Lazarus of John 11 was the brother of two sisters with whom he lived in Bethany who were sufficiently well to do so as to entertain Jesus together with his disciples on more than one occasion (Luke 10:40; John 12:2). Where is the evidence to relate these two items? Where is the evidence to deny that Christ raised Lazarus from the dead as this scene is meticulously reported in lengthy detail in John 11? Answer: None. These narratives are purely Biblical events; there is no historical data outside the Bible to refute them; and there is no internal evidence from the Biblical narratives themselves to suggest that the two are related, that the two are legends from a common cistern, or that the two are untrue--except it be the conviction of unbelief that even God cannot raise the dead.

Schonfield's treatment of Christ's walking on the water (p. 265) is another example of his type of attack on the trustworthiness of the Gospels (Matthew 14:22-33; Mark 6:45-52). He first brings out the fact that Mark tells us only of Christ walking upon the water while he says that Matthew "elaborated" to include Peter's attempt to follow Christ in

doing this. This is true; but there is the implication that either Matthew added or that Mark subtracted from the story (though Schonfield credits neither Christ nor Peter with such a miraculous feat). Here we must note an axiom of Gospel interpretation. The omission of a fact in one Gospel in no way denies the actuality of this fact when it is reported in another Gospel. In other words, no one writer includes everything; and Mark's omission of Peter's attempt to follow Jesus upon the water in no way denies Matthew's assertion of it. Compare: "Mark says that he saw Mother coming from the store yesterday with "Matthew says that he saw Mother and Peter coming from the store yesterday." Here both are true, but one adds a detail that the other omits. Neither errs.

Further on this same incident, the English doctor (p. 265) ascribes the entire account of Christ walking on the water to a later confusion with regard to the Hebrew word al. He advances the idea that it was first said Jesus walked al ("by") the water; but later this was taken to mean that Jesus walked al ("on") the water. But here, despite the impressive allusion to the Hebrew, there is absolutely no evidence for such a case. Matthew and Mark are both written in Greek and in both Matthew 14:25 and Mark 6:48 the word is clearly "upon" (epi) and not "beside" or "by" (para). Even if Matthew had composed an earlier Logia (collection of Christ's sayings) there is no evidence that this narrative portion would be in it; quite the contrary, the Hebrew Logia is usually thought to contain the Non-Markan discourse material. Evidence for the confusion of Hebrew words? None.

Do you see? Such assertions are founded not on any solid evidence-proof basis, but upon the presupposition that because men today cannot normally walk upon water therefore even a messianic Son of God could not do it. This is so despite the fact that the only accounts which we have on the subject assert in detail and at length that He did do it. Matthew who reported this incident of the walking upon the water (Matthew 14:22-23) was one of the twelve apostles who travelled with Jesus. He was in the boat when this incident happened. Mark, the other reporter of the event (Mark 6:45-52), was the interpreter and travelling companion of the Apostle Peter (so Papias, early second century), and Mark's account would thus record Peter's testimony. On such things Peter well said in 2 Peter 1:16,

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

That is,

For we (the apostles and Gospel writers) have not followed cunningly devised fables (muthois in the Greek--

"myths"), when we made known unto you the power and coming of our Lord Jesus Christ (i.e., "when we testified to you of the miracles, signs, deeds, and gracious words of the Messiah Jesus who has appeared"), but we were eyewitnesses of his majesty (i.e., we did not make up these accounts, but we personally saw first-hand these things happen).

Peter tells us that he was there when these things happened and that these events recorded in the Gospels are true. Matthew was there and he too declares that Christ walked out upon the waters of Galilee's Lake manifesting his miraculous powers as the true Son of God. Schonfield says that it was an embellished story based probably on Jesus "wading into the shallows" (p. 265). Where is his evidence for this? Nowhere. He simply rejects the account and all like accounts not on the basis of new scholarly manuscript finds or any such evidence, but rather simply because he cannot believe that such things could occur. He thus on the basis of his bias dismisses the only available evidence which we have on the incident, which evidence points only to Jesus actually having walked on the water.

The internal evidence of the cohesiveness of the Biblical account, its rationality, and its internal self-consistency makes it highly credible. Put this with the prophecies telling of the miraculous signs to be performed in the Messianic Kingdom (e.g., Isaiah 35:5-6) and with the unique to all of world literature and biography Gospel accounts of Jesus' perfect life and words, and the probability no longer leans against this man Jesus doing a miracle; it leans in favor of it. Again and again we must declare that Christ himself (the Living Word of God) and the Gospel narratives of Christ's life (the written Word of God) are self-authenticating.

Schonfield's explaining away of the miracles with often the identical explanations given by the European School of rationalistic theologians of the former century (and they too advocated their "plot theories") is not proof against their reality; it is merely his own personal manifesto of unbelief in Jesus as the Christ. And what unbeliever does credit Jesus with doing miracles?

Now we do not deny him his liberty to reject Jesus as the Messiah-Christ; even God in this present age grants him this. But we do say that all believing Christians disagree with his conclusions, regard his unbelief as sin, and reject any proposition by sympathetic book reviewers that he has made good his case.

VI. Sixth, and finally, Schonfield's theory of a Passover Plot simply is not justified by the evidence. The plot theory itself can be put in synopsis form by the following quotes from the book itself:

On the hill of Golgotha three bodies are suspended on crosses. Two--the thieves--are dead. The third appears so. This is the drugged body of Jesus of Nazareth, the man who planned his own crucifixion, who contrived to be given a soporific potion to put him into a deathlike trance. Now Joseph of Arimathea, bearing clean linen and spices, approaches and recovers the still form of Jesus. All seems to be proceeding according to plan . . . (p. i--of the Introductory pages).

. . . Moves and situations had to be anticipated, rulers and associates had to perform their functions without realizing that they were being used. A conspiracy had to be organized of which the victim was himself the deliberate secret instigator. It was a nightmarish conception and undertaking, the outcome of the frightening logic of a sick mind, or of a genius. And it worked out (p. 125).

Thus the theory runs through chapters 9-13 of Schonfield's book. The claim is that the people were looking for a messiah, Jesus knew the prophecies concerning the messiah's suffering. Jesus decided that he would be that messiah and that he would so plot and manipulate circumstances and people that in the end after crucifixion he could sneak away from the tomb alive--thus permitting a belief in his resurrection to be kindled and spread abroad.

This theory is entirely imaginary and entirely against all of the available evidence. One could just as well advance countless similar theories which would be just as credible--only they, too, would have two fatal faults, viz., (1) They are built entirely on imagination; and (2) the available evidence points the other way.

To understand this, note the following example: It could be theorized that Lincoln did not die either, but that he was the brains behind the Theater Plot. It could be shown that he had great motives to desire to appear to be shot--he wished to go into the halls of American fame which assassination would insure. Also, he was wearied of the long trials of the war and he thought that another who had not gained so many personal enemies as himself could lead the nation more effectively in the reconstruction period. Yet he knew that he was so popular with the masses that he would easily be drafted as the Presidential candidate

and the Northern votes would make his election certain. What to do? Answer: He had an actor hired who could carry off his part well. It was only a blank fired, and a catsup bag provided the blood. Only a few would be allowed near him and the secret would be safe with just a handful of plotters. When his death was announced the empty coffin was sealed and at night the newly shaven and beardless ex-president rode off to the west into oblivion. Later his fellow plotters cleverly released stories of how the dead body was seen by many. Booth, the assassin, had his lips permanently sealed by death as had been, of course, planned in advance by the plotters.

Who can deny that the above is not what really happened? Answer: No one. However, the evidence simply does not point this way in a credible fashion; and none see it so except those who desire to do so. In the same way, Schonfield's plot invents people doing secretive deeds at the right times without the least bit of evidence.

On page 127 he says that the one who prepared the donkey for Christ's Triumphal Entry into Jerusalem at the start of the Passion Week was Lazarus, i.e., ". . . Jesus had privately arranged, no doubt with Lazarus" The naming of this person as "Lazarus" and the startling and superbly unscholarly assuring words, "no doubt," is pure imagination. There is no New Testament indication or extra-Biblical record anywhere that shows that Lazarus did this. Oh yes, Matthew 21:2-3 shows that Christ did indeed previously take care of this, but the assertion that it was "Lazarus . . . no doubt" is a typical example of dogmatic assertions being continually made without evidence to fit the theory.

On page 127 Schonfield creates an unnamed disciple called "John the Priest" to provide an additional plotter. There is no evidence for even so much as the existence of such a person in the New Testament, let alone to assign him the role as a plotter. Someone, however, may reply to me with the question, "But can you prove that such a person did not exist? Or perhaps he existed under the title of "John the Prophet" or maybe, "Jim the Priest?" Answer: No, I cannot prove that there was no one such as John the Priest, living at Christ's time, neither can I assert that there is no three-eyed frog somewhere in Jamaica--it is difficult and sometimes impossible to assert a categorical negative. The point is, however, that Schonfield has no true proof for asserting that such a one ever lived except it be that the plot theory needs him.

On pages 127-28 Schonfield asserts that "we are able to detect a private arrangement by Jesus with Mary. . ." made in order that Mary would anoint Christ in advance for his death and so force the hand of the emotional Judas into the now-needed betrayal. If this were so

Jesus becomes the arch-moral-hypocrite of the ages, because he forces a weak man, Judas, to betray him, which betrayal is consummated in Judas' hanging of himself. Then, you see, Jesus murdered Judas by manipulating him to perform a deed which resulted in Judas' committing suicide. Then it is Christ and not Judas who is the betrayer of friendship and the murderer!

Fortunately, here again, there is utterly no proof anywhere to show a Jesus-Mary plot to force Judas' hand. This is utterly imagination and it would be summarily rejected by every court in this land. No evidence--only guesses unsupported by facts--this is the continual flaw which mars the entire case of The Passover Plot.

Schonfield's imagination also placed a fourteenth chair at the Last Supper. Christ plus the twelve make thirteen, and Schonfield adds number fourteen (p. 132) in his assertion that another, an arch-plotter called "The Beloved Disciple," was also present. Proof? None. Here only Schonfield's rejection of the Apostle John as the author of the Gospel of John, and his theory's necessity to find a plotter outside of the circle of the Twelve Disciples (for they too had to be fooled into believing that Jesus had really died and had risen from the dead), has necessitated the creation of this fourteenth soul.

John 13:23 says that at the Last Supper there was sitting at Christ's side "leaning on Jesus' bosom one of his disciples, whom Jesus loved." In such a way the Fourth Gospel, the Gospel of John, continually refers to its author; and Irenaeus, the Church Father (170 A.D.) gives us evidence that the writer was no one else than the Apostle John himself. John in modesty does not refer to himself by name anywhere in his Gospel. In fact, only by realizing that John is the author can we explain why the writer of this Fourth Gospel never even once names the disciple John when the other three Gospels show him as one of the most prominent of the disciples, one of the "Inner Three" composed of Peter, James, and John. Only Peter, James, and John were permitted the joy of seeing Christ raise Jairus' daughter from the dead (Mark 5:37), and only these same three were privileged to see the transfiguration of Christ (Mark 9:2). Why does the Fourth Gospel never mention by name this prominent disciple of the Twelve? For two thousand years all branches of the Church have come forth with one answer, viz., John himself, one of the Twelve wrote the Fourth Gospel, just as Irenaeus and Polycarp testified. And the simple Greek of this Gospel is in style and vocabulary, with its repeated meta tauta expressions, the same as the Greek of the three Epistles and the Book of Revelation which were also written by John the Apostle.

Yet with all of this, Schonfield asserts that the disciple whom Jesus loved, who had the seat next to Jesus (John 13:23) was not the

Apostle John, one of the Twelve, but another John, the arch-plotter Disciple John, the fourteenth at the Supper. Where, however, is there evidence for such a one at the last supper? Where is there evidence even for his existence? Mark 14:17 speaks only of the Twelve being with Jesus. Matthew speaks of no others. Luke 22:14 says, "And when the hour was come, he sat down, and the twelve apostles with him." Thus nowhere is there evidence for another outside of the twelve being at the Last Supper, except for the fact that Schonfield's theory requires a plotter to be with Christ during his final hours and yet not be one of the twelve. Luke 22:14, "He sat down, and the twelve apostles with him," should settle the matter. He and the twelve alone were there, and Schonfield's fourteenth chair is not only unsupported imagination, but it is also contrary to the only available evidence. Da Vinci and the Church for two millennia have not miscounted the chairs; Schonfield's theory runs against the facts.

On and on this could continue, but it all boils down to the same basic argument. Schonfield (p. 143) blames Jesus for having "deliberately maneuvered" Caiaphas and the Jewish Sanhedrin to condemn Jesus; but the only evidence available, that which is found in the records gathered into what we today call the New Testament, declare that a sinless, innocent, and guileless Jesus Christ was "by wicked hands" condemned, crucified, and slain (Acts 2:23; Matthew chapters 26-27; etc.).

Schonfield asserts that "Imagination has clearly been employed to build up a picture and to lend solemnity and significance to the Crucifixion" (p. 147), but the only evidence available declares that the facts reported are the sober truth as reported by eye witnesses (Luke 1:12-18; John 20:30-31; 2 Peter 1:12-18).

Schonfield suggests that the story of Joseph of Arimathea begging Pilate for the body of Jesus and the story that two thieves were crucified with Jesus are intertwined with later recollections and with Luke's reading in Josephus that he, Josephus, once begged Titus to stop the already-in-progress crucifixion of three of his friends (p. 157). Yet the only available evidence does not indicate in any way that Luke ever even read these passages in Josephus' voluminous writings. Even the alleged similarities in the two accounts are extremely superficial. No, the only available evidence portrays, as prophesied by Isaiah 53:9 seven centuries before Christ, that it was necessary for the Messiah to die with wicked men and to be buried with the rich before his resurrection. The Gospel accounts all report these actions as historic facts, and not recollections of a century later.

Schonfield theorized (p. 165) that the empty tomb can be explained by his scheme that the plotters had removed the body to revive Jesus.

Then, he supposes, developed the belief of the Apostles in their master's resurrection which was an understandable mistake (pp. 172-74). Further he supposes, by the unforeseen jabbing of a lance into Christ's side by an unwarmed soldier, the Master may have been killed and his recovery prevented. Yet the only available evidence tells of a sinless, spotless Saviour, who came to the earth as the Lamb of God to die for man's sins, who was crucified by wicked hands, who was dead and buried, and who on the third day rose from the dead demonstrating to all that he truly was the Son of God (John 2:18-22; Matthew 28; Mark 16; Luke 24: John 20-21; Acts 1; I Corinthians 15; I John 1).

The Plotting Christ is a literary fiction figure; there is no factual evidence to support his ever having been seen by anyone. No one ever wrote of having spoken to him. He has not been exhumed by the archeologist's spade or by the scholar's research; he has been drawn only by the paintbrush of the skeptic. He is a nonexistent phantom-shadow whom no one has ever touched.

The Christ of the Bible, the only Christ there is evidence for, is One who was seen alive from the dead by the Apostles. Thus the learned Luke in his precise and erudite Greek records:

To whom [the Apostles] also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

By this verse Luke calls to the jury's mind the true facts of this case, viz., that over and over the risen Christ appeared to those who had followed Him. Their doubts melted away by His oft appearances. He ate fish and invited them to feel His wounds to convince them that He was not a mere spirit or a mirage. They heard His words and saw His ascension. He had been dead--the Romans and His fanatical religious enemies saw to this. The tomb had been sealed and the guards had been posted. Yet He arose. The evidence, says Luke, infallibly points to only this conclusion.

Paul the Apostle further summarized the evidence for the resurrection from the dead of the Bible's Christ in I Corinthians 15. With this testimony given on behalf of the one true Christ this review of Schonfield's mythical plotting Christ closes. No, the Sinless One was not a fraud; He was holy, pure, and undefiled. He died for our sins and we will be saved if we but trust in Him. He comes to the bar of justice with evidence for His existence. Beside Him there is no other.

BOOK REVIEWS

THE SAVIOUR'S SEVEN STATEMENTS FROM THE CROSS. By Robert G. Lee. Zondervan Publishing House, Grand Rapids, 1968. \$3.50, 146 pp.

A book review on Dr. Robert G. Lee need not mention his eloquent language, masterful illustrations and excellent interpretations. In this work, he does all these as he plumbs the depths of the meaning in the seven statements from the cross. His broad knowledge of literature, familiarity with the Scriptures and perception of personality give new insights on these words. While his goal is to prepare a work for the Lenten season, the pastor and teacher will regard this as a sourcebook for year-around information and inspiration. The illustrations and quotes by the author are worth the price of the book.

Dr. Lee always expresses some interesting interpretations. He assumes paradise (Abraham's bosom) to be heaven (p. 50). When the Lord Jesus said, "Woman, behold thy son," He no longer regarded Mary as His mother. She would be the mother of John. Hereafter, she was on the same plane as any other mother. Mary was now just a believer, not Mother! Following Calvin and B. H. Carroll, the author suggests that Christ's spiritual death included the suffering of His soul in hell. He was separated from the Father and suffered in hell. The vinegar offered to the crucified Christ contained no opiates. Vinegar was offered as an insult (pp. 103, 104).

At times, Dr. Lee uses symbols, expressions and illustrations that will yield meaning only to the well-read and well-taught believers. It appears that the word "thought" on page 87 would be better stated as "though." Dr. Lee, author of many books, Bible conference speaker and past President of Southern Baptist Convention, is a giant in the Lord's literary service!

First Baptist Church
Chesterton, Indiana

James H. Gabhart

EZRA AND NEHEMIAH. By G. Coleman Luck. Moody Press, Chicago, reprint. \$.95, 127 pp. (paperback).

A great deal of information on the books of Ezra and Nehemiah can be purchased for only ninety-five cents. Moody Press is wise to

reprint this profitable work of 1961 in the Everyman's Bible Commentary series.

Dr. G. Coleman Luck, Chairman of Moody's Bible Department, gives practical, historical and archeological facts on two often neglected books. He emphasizes courage with dedication and leadership with perseverance. The lessons for today are: get right with God now and stay right with Him continually. His book backgrounds are interesting and his outlines easy to follow. Dr. Luck considers some of the difficult problems such as the variations between the genealogies of Ezra chapter 2 and Nehemiah chapter 7. These seeming discrepancies he explains as follows: Ezra's list contains the names of the Jews who planned to return to Palestine, while Nehemiah's list has the names of those who actually returned.

The author devotes slightly more space to Ezra than Nehemiah has to pages. His footnotes are valuable but set forth in small print. Some references to the PULPIT COMMENTARY could be replaced by a more current and accurate work. On page 55, line 5, the letter "I" probably requires a "t" with it to make sense.

James H. Gabhart

First Baptist Church
Chesterton, Indiana

THE CHURCH OF THE RENAISSANCE AND REFORMATION, By Karl H. Dannenfeldt. Concordia Publishing House, St. Louis, Mo., 1970. 145 pp. \$4.95.

This volume is the third in a three-volume series published by Concordia, the first two being THE CHURCH OF THE CATACOMBS by Walter Oetting and THE CHURCH OF THE MIDDLE AGES by Carl A. Volz. Small in size but fine in quality these works supply an excellent introduction to these successive periods of Church History.

The present volume scans the period from the late 13th century to the close of the 16th, supplying necessary facts and helpful summaries. The work of Luther, Zwingli and Calvin is examined and evaluated. Some excellent paragraphs appear here giving a brief comparison of the views of these three men. The English and Scottish Reformation are given a chapter in the Counter Reformation within the Catholic Church. The material is handled in an interesting, highly readable fashion. Some readers will feel that certain men and movements have been slighted. Menno Simons and the Mennonites are mentioned in just one sentence. No word is to be found concerning the Brethren of the Common Life, a group which certainly had some influence upon the thinking of Luther. But this is not a book for specialists. It is for those who wish to acquaint themselves or refresh themselves in the main outlines of the

history of the Church of this period. Pastors, laymen and teachers will find it useful and interesting reading.

The Appendix is a small collection of readings from primary sources including excerpts from "The Imitation of Christ" by Thomas a Kempis, "The Praise of Folly" by Erasmus, "The Freedom of a Christian" by Luther, "The Seven Ordinances of the True Church" by the Dutch Anabaptist, Dietrich Philips, and others. This reviewer is grateful to the Concordia Publishers for this volume and the others in the series.

Ivan H. French

Grace Theological Seminary

JESUS - HUMAN AND DIVINE By. H. D. McDonald. Zondervan Publishing House, Grand Rapids, Michigan, 1968. 144 pp. \$3.95

This small volume by the vice-principal of the London Bible College is an excellent introduction to the Christology of the New Testament. There is fine scholarship here combined with a lucidity of expression that makes the work useful to both layman and pastor.

The book is divided into five sections under the headings: The Human Reality, The Divine Reality, The Redeeming Reality, The Exalted Reality and the Ultimacy of Jesus Christ. Unequal treatment is given these sections, only one page being devoted to the last one. No attempt is made to wrestle with the vexing problems of Christ's person, such as the limitations involved in the incarnation, but this is an introduction, not an exhaustive treatise.

The faith of the author in the deity of Christ and the authority of Scripture is evident throughout. Pastors and teachers will delight in some of the special gems of truth sprinkled here and there. Dr McDonald draws a delightful analogy between the miraculous virgin birth of our Lord and the new birth of every believer. The three temptations are set down epigrammatically as "Be selfish! Be successful! Be spectacular!" Concerning our exalted Lord we are reminded that there is a King upon that throne, therefore we have ability . . . there is a Man upon the throne, therefore we have sympathy . . . there is a Priest upon the throne, therefore we have representation . . . there is a Lamb upon the throne, therefore we have salvation" (p. 134).

This is a solid, useful work that will fill an important place in the library of the student of the Bible and Theology.

Ivan H. French

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GRACE JOURNAL

A PUBLICATION OF GRACE THEOLOGICAL SEMINARY

Winona Lake, Indiana

SPRING 1972

Vol. 13

No. 2

GRACE JOURNAL

A publication of Grace Theological Seminary

VOLUME 13

SPRING 1972

NUMBER 2

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GRACE JOURNAL is published three times each year (Winter, Spring, Fall) by Grace Theological Seminary, in co-operation with the Grace Seminary Alumni Association.

EDITORIAL POLICY: The editors of *GRACE JOURNAL*, hold the historic Christian faith, and accept without reservation the inerrancy of Scripture and the premillennial view of eschatology. A more complete expression of their theological position may be found in the Statement of Faith of Grace Theological Seminary. The editors, however, do not necessarily endorse every opinion that may be expressed by individual writers in the *JOURNAL*.

SUBSCRIPTION RATES: \$2.00 per calendar year; single copy, 75¢.

ADDRESS: All subscriptions and review copies of books should be sent to *GRACE JOURNAL*, Box 397, Winona Lake, Indiana 46590.

GRACE JOURNAL

Published by
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GRACE THEOLOGICAL SEMINARY

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THE HOLY SPIRIT IN THE APOSTOLIC FATHERS

W. HAROLD MARE

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The writings from the sub-Apostolic Church in the period just subsequent to the time of the New Testament, are important in enabling us to compare doctrines continued by the tradition of the church in the light of the Biblical teaching of the canonical Old and New Testaments. An important subject for comparison is the Holy Spirit as He is presented in the Apostolic Fathers. One recent author has commented in connection with one of the earliest Apostolic Fathers, Clement of Rome, in the First Epistle to the Corinthians that there are just passing references to the Holy Spirit and that "the doctrine of the Spirit is only inchoate" in this epistle just mentioned.¹

Such a statement raises for us several questions regarding the doctrine of the Spirit not only as they might relate to I Clement but also to all of the writings of the Apostolic Fathers. Is it true that references in I Clement to the Holy Spirit are referred to only in "passing," and are the references actually few and far between in the Apostolic Fathers as a whole? Is the terminology in reference to the Holy Spirit in the Apostolic Fathers similar to that of the Old and New Testaments, or both? Is the teaching about the Spirit in I Clement and elsewhere in the Fathers² only inchoate and actually inconsequential, or do the doctrinal concepts suggested correspond to many of those set forth in both of the Testaments? What divergences, if any, from the Biblical doctrine of the Holy Spirit can be detected in the Fathers?

In this study of the Holy Spirit in the Apostolic Fathers the following works have been examined:³ The First Epistle of Clement to the Corinthians (dated between 75 and 110 A.D.); 2 Clement to the Corinthians⁴ (+ 150 A.D.); The Epistles of Ignatius (98-117 A.D.); The Epistle of Polycarp to the Philippians (c. 110-115 A.D.); The Didache (2nd century A.D., possibly early 2nd century); The Epistle of Barnabas (the end of the 1st century or beginning of the second, A.D.); The Shepherd of Hermas (c. 120-150 A.D.); The Martyrdom of Polycarp (c. 156 A.D.); and The Epistle to Diognetus (of uncertain date, but possibly 2nd or 3rd century, A.D.).

Evaluation of the Number of References to the
Holy Spirit in the Apostolic Fathers

In comparison with over 200 references to the Spirit in the New Testament⁵ the Fathers have in excess of 70⁶ which is comparable to the number of times to which reference is made to the Spirit in the Old Testament.⁷ Such references can be found in almost all of the Fathers and are distributed in the following way:

1 Clement	11
2 Clement	6
Ignatius	6
Polycarp to the Philippians	1
The Didache	3
The Epistle of Barnabas	4
The Shepherd of Hermas	41
The Martyrdom of Polycarp	3
Total	<u>75</u>

Some of these references are grouped in one section or sections of a particular work due to the nature of the author's thought, such being the case in 2 Clement 14:3-5 (6 references), Hermas, Mand. 10:3 (7 uses), Mand. 11 (13 uses), and Hermas, Sim. 5:6, 5-7 (8 uses).

The Epistle to Diognetus is the only work in the Apostolic Fathers which does not make reference to the Spirit, which may reflect a later date of authorship for the work (possibly 3rd century A.D.),⁸ when the teaching on the Holy Spirit does not seem to be prominent.⁹ Although the Didache refers to the Spirit only three times, two of the three uses occur quite appropriately in that section of instructions for Christians given in the last half of the work (sections 7-16) when the sacrament of baptism is discussed with the baptismal formula "into the name of the Father, Son, and Holy Spirit" being given twice (Didache 7:1 and 3).

That the Epistle of Polycarp to the Philippians refers to the Spirit only once (5:3) may be attributed to the subject matter of the epistle which consists of a warning concerning church disorders and apostasy and of the letters of Ignatius to the Philippians. But when bringing in the practical aspects of living a virtuous Christian life, Polycarp does refer to the Spirit in a statement about "lust warring against the Spirit" which seems to be a composite thought from Gal. 5:17 and I Peter 2:11.

Thus we observe that in almost all of the Apostolic Fathers there is considerable reference to, and discussion of, the Holy Spirit which is sufficient to indicate that the doctrine of the Spirit was important in the

life of the sub-Apostolic Church.

The Terminology Used in the Apostolic Fathers for the Holy Spirit

In the Old Testament the names used to express the concept of the Divine Spirit vary, with the terms "the Spirit" and "the Spirit of the Lord" occurring most frequently (about 25 times each), while the phrase "Spirit of God" is used 11 times, and the term "Holy Spirit" is only expressed in three places.

In contrast the New Testament in its more frequent reference to the Spirit only uses "Spirit of the Lord" in three passages, and refers to the Spirit of God" 17 times, but very frequently the two expressions, "the Spirit" and "the Holy Spirit," are employed (over 90 times each). Almost half of the uses of "Holy Spirit" (41 times) occur in the Acts of the Apostles, with the Gospels having 26 occurrences and Paul's epistles 17. It is Paul who employs most frequently the term "Spirit of God," with 12 of the 17 uses. The expression "the Spirit of the Lord" occurs only once each, in the Gospels (Luke 4:18 in a quotation from the Old Testament), in Acts (5:9) and in Paul (2 Cor. 3:18).

The terminology of the Fathers in reference to the Spirit is generally that employed in the two Testaments, but the pattern of frequency more nearly follows the New Testament in not often using the terms, "Spirit of the Lord" (only 3 times) and "Spirit of God" (only once) and in using more often the words, "Holy Spirit" (38 times), and "Spirit" (22 times). In addition to New Testament usage the Apostolic Fathers introduce three new terms: "the Divine Spirit" (used 7 times in Hermas), "the delicate Spirit" (Hermas Mand. 5:2, 6; compared Hermas Mand. 5:1, 3); and "the Spirit of the Godhead" (twice in Hermas, both of which, however, are used in the same context with the expressions, "Holy Spirit" and "Spirit," Hermas 11).

It is obvious, therefore, that the Apostolic Fathers show familiarity with the New Testament usage of terms for Holy Spirit and generally follow this pattern of expression. In the case of the occasional use by the Fathers of expressions found more frequently for Spirit in the Old Testament it is to be observed that of the three uses of the name "Spirit of the Lord" by the Fathers, two are a part of quotations from the Old Testament. One occurs in the Epistle of Barnabas 14:9, and quotes Isa. 61:1,2 where both in the Hebrew and the LXX the term, "Spirit of the Lord," occurs. The other appears in I Clement 21:2, being a quotation of Proverbs 20:27 where there is a textual problem (I Clement having πνεῦμα κυρίου, whereas the Hebrew and LXX of Proverbs 20:27 have הַנֶּסֶת יְהוָה and φῶς κυρίου, respectively).¹⁰ The third

instance of this expression in the Fathers is also in the framework of reference to the teaching of the Old Testament, where in the Ep. Barn. 9:2 in quoting a passage from the Old Testament he introduces it with the words, "the Spirit of the Lord prophesies."

So only in Old Testament quotations where the term, "Spirit of the Lord," occurs or as an introduction to an Old Testament quotation is the phrase to be found in the Apostolic Fathers, and that basically only in one document, the Epistle of Barnabas.

The only reference in the Fathers to the phrase, "Spirit of God," a designation frequently used in both the Old and New Testaments, is found in Hermas, Mand. 10:2 where it is used interchangeably with two other terms, "Spirit," and "Holy Spirit," both of which, as we have observed, are common expressions in the New Testament.

In overall pattern, therefore, the terminology for Spirit in the Fathers generally follows the usage of the New Testament, only employing the more distinctive Old Testament expression, "Spirit of the Lord," in a very few places where the Old Testament is quoted or where a quotation is introduced. It may be reasonable to suggest that this general uniformity to the usage of the New Testament terminology for Spirit argues for the knowledge of, reverence for, and dependence upon the New Testament on the part of the Apostolic Fathers.

The Person and Work of the Holy Spirit as Seen in the Apostolic Fathers

The Person of the Holy Spirit

It has been said that ". . . upon the whole their [i.e., the early Christian writings] testimony is unmistakably in favor of the personality [of the Holy Spirit]."¹¹ On the basis of several references in the Fathers to the Spirit which present a high view of His person, a viewpoint comparable to statements in the New Testament regarding the supernatural character and work of the Spirit, it is proper to say that the Fathers go beyond just identifying the personality of the Spirit, but likewise present a concept of the Holy Spirit's person which is supernatural and divine. The Spirit in several places is associated with the Father and the Son in such a way as to suggest that the Apostolic Fathers counted Him to be equal with the other two members of the Trinity. Twice in the Didache (7:1 and 7:3), in reference to the baptismal formula, the Holy Spirit is included with the Father and the Son, and the formulary expression is identical to that set forth in Matthew 28:19 (*εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ ὄντος καὶ τοῦ ἀγίου πνεύματος*).¹²

It is tempting to suggest that either the Didache and Matthew had a common source or, better, that the author(s) of the Didache knew the contents of the Gospel of Matthew.

In Ignatius Mag. 13:1 the Spirit is associated with the Son and the Father in a challenge to obedience to the Word for prosperity in the Christian life. In this passage the Son and the Father in that order are associated together in one prepositional phrase (with *ἐν*), the Spirit following in a separate phrase.¹³

In Hermas, Sim. 5:6,5 there is a strong statement that the Holy Spirit is the creator of all things and also that He is the pre-existent one (*τὸ πνεῦμα ἄγιον τὸ πρόδν*), but this passage does not bear on the person of the Spirit Himself since it seems to be identifying the concept of Holy Spirit in this context with Christ.

In His dying prayers (Martyrdom of Polycarp 14:2) Polycarp expresses his gratitude to God for the coming resurrection life and considers the Holy Spirit as well as the Father, and the Christ to be responsible for this blessing, and in 14:3 of the same work in an expression of final praise Polycarp again includes all three persons of the Trinity, closely associating here the Holy Spirit with Christ in a single σύν phrase (*σὺν αὐτῷ καὶ πνεύματι ἄγιῳ*). In concluding notes by a later scribe (Martyrdom of Polycarp 22:3) the thought is set forth that divine glory belongs to the Lord Jesus Christ, to the Father and the Holy Spirit, and in this case the Father and the Spirit are closely associated together in one σύν phrase (*σὺν τῷ πατρὶ καὶ ἄγιῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων*).

In Ignatius Ephesians 18:2 the Trinity is associated together in the incarnation of Christ,¹⁴ a thought similarly expressed, but in different words, in Luke 1:35.

The statement in Hermas, Mand. 11:21 is that the Spirit is Divine (the expression is, "Divine Spirit", *τὸ πνεῦμα τὸ θεῖον*).

That "the Divine Spirit coming from above is powerful" (the clause is *πνεῦμα τὸ θεῖον ἀνωθεν ερχόμενον δυνατόν ἐστι*) in a general context which associates this concept with the Spirit of the Godhead and of the Holy Spirit (Hermas, Mand. 11:21 and 11:8-10) further confirms the conclusion that the Apostolic Fathers present the Spirit as a supernatural person.

That the term "Spirit" or "Holy Spirit" carried in the Fathers a divine connotation is further argued by the fact that in three places the Son of God or Christ is said to be the Holy Spirit (Hermas, Sim. 9:1, 1;

Sim. 5:6,5 and 2 Clem. 14:4.¹⁵

Thus, since in the Apostolic Fathers the Spirit is associated in the baptismal formula and in benedictions so closely with the Father and the Son and since the term, Holy Spirit, is used in the same way of the divine Son of God, Jesus Christ, as of the Spirit, we conclude that the concept of the divine personality of the Holy Spirit is generally taught in the Apostolic Fathers, although not to the extent nor as clearly as set forth by Christ and the Apostles in the New Testament record.

The Work of the Holy Spirit

In a number of ways the work of the Holy Spirit in the Fathers corresponds to that developed on the subject in the New Testament.

The first of these areas concerns the emphasis given to the Spirit's inspiring and authoring Holy Scripture. In introducing a quotation of Ezekiel 33:11-27, 1 Clement 8:1 refers to the Old Testament prophets as speaking through the Holy Spirit ($\deltaι\alpha\pi\nu\epsilon\mu\alpha\tauος\alpha\gamma\sigmaou$). This is similar to Acts 4:25 where the identical prepositional phrase is used in referring to David as being used by God to give the prophecy in Psalm 2:1ff. Several times in the Fathers Old Testament quotations are introduced by the statements, "the Holy Spirit says" (1 Clement 13:1, in quoting Jeremiah 9:23, 24), "the Holy Spirit spoke" (1 Clement 16:2,3, before citing Isa. 53), "Christ through His Holy Spirit calls us" (1 Clement 22:1, in quoting Psalm 34:11-17), and "the Spirit of the Lord prophesies" (Ep. Barn. 9:2, in citing Psalm 33(34):12 and Exodus 15:26). In some cases the statement of inspiration by the Spirit is not followed by a direct quotation of Scripture, such a case being in Ignatius Phila. 7:2 where the statement, "the Holy Spirit preaches and says" is not succeeded by a direct quote from either Testament but by what sounds like a combination of 1 Cor. 6:19, Ephesians 4:1-3;5:1, and 1 Thessalonians 1:6.¹⁶

Presented as though an accepted principle of the Church 1 Clement 45:2 concludes that the Holy Scriptures are given through the Holy Spirit¹⁷ which Scripture in the context of the immediate sections 45-47 seems to include the Old Testament and possibly parts of the New.¹⁸

Secondly, there are allusions in the Fathers as to the Spirit being involved in the beginnings of the Christian's salvation. The Spirit is said to have prepared the men whom God calls (Didache 4:10), and He is also the author of the hope which those who believe in Jesus and participate in the sacrament of baptism possess (Ep. Barn. 11:11).

Further, the Spirit is also represented in the Fathers as being a vital spiritual influence in the development of the Christian Life. He is said to dwell in (Hermas Mand. 5:1,2)¹⁹ and to be poured out in

abundance upon the Christian (1 Clement 2:2).²⁰ Hermas Mand. 11:9 suggests that those with the prophetic spirit are filled with the Holy Spirit (compare also Hermas Mand. 10:2,5).²¹ As to the Spirit's ministry of influencing and developing a holy life in the Christian, Christ is said to call us to such a life through the Holy Spirit and Psalm 34:11-17²² is quoted as supporting this thought (1 Clement 22:1). 1 Clement 21:2 argues that since the Spirit of the Lord is a lamp searching the inward parts of the Christian, therefore, the believer is to live a godly and pure life (compare also Hermas Sim. 5:6,5). The test of a true prophet who has the Spirit according to Hermas Mand. 11:7 is to be found in his meek and godly life, and the fact that the Apostles and teachers of the New Testament era walked in righteousness and truth is to be attributed to the fact that they had received the Holy Spirit (Hermas. Sim. 9:25, 2). That the Christian can grieve the Spirit (compare Ephesians 4:30-32) by committing acts of sin is taught in Hermas Mand. 10:2,2 where illtemper and doublemindedness are set forth as grieving elements.

As he is set forth in the New Testament, so the Holy Spirit in the Apostolic Fathers is the one who grants charismatic gifts to the believers. The Apostles used spiritual discernment and knowledge (compare I Cor. 2:10 and 12:8) in choosing proper officers for the Church (1 Clement 42:4). In preaching the Word of God purely, the Apostles and New Testament teachers were guided by the Spirit (Hermas Sim. 9:25, 2), and they preached in the assurance of the Holy Spirit (1 Clement 42:3). As to the prophetic office, it is the Spirit on the true prophet who enables Him to speak prophetically (Hermas Mand. 11:9, 10), whereas the false prophet does not have the power of the Divine Spirit (Hermas Mand. 11:2) (compare 1 John 4:1-3). As to the gift of faith (1 Cor. 12:9), Hermas Mand. 11:9 knows of righteous men who have the faith of the Divine Spirit.

Thus it is clearly observable that the presentation in the Fathers of the divine person and effective supernatural work of the Spirit is quite comparable to, though not as full and complete as that set forth in the New Testament.

Some Divergences in the Apostolic Fathers from the Biblical Doctrine of the Holy Spirit

Even a cursory reading of the Fathers will show some erroneous and enigmatic statements regarding the Spirit obviously at variance with Biblical teaching. A few illustrations will suffice. 1 Clement 63:2 suggests that there were others than the Apostles and their close acquaintances in subsequent times, who through the Spirit were authors of Scripture.²³

In Hermas Mand. 5:1 and 2 the erroneous thought is presented that the individual Christian can lose the Holy Spirit through a spirit of

ill temper, bitterness, etc. 2 Clement 14:3 sets forth the enigmatic statement that God will receive the spiritual Church back again in the Holy Spirit if she is guarded in the flesh without corruption.

Thus, we conclude from such illustrations of doctrinal divergence, that although the statements of the Apostolic Fathers regarding the Holy Spirit evidence a first hand knowledge of the New Testament record, yet these statements do not set forth as clear, full and true a record on this subject as is found in the New Testament itself.

Conclusions

From this study of the Holy Spirit in the Apostolic Fathers a number of conclusions can be drawn.

In the first place, the references to the Spirit in the Fathers are not an infrequent occurrence. Secondly, terminology used by the Fathers for the Holy Spirit follows the pattern of the Biblical books, especially those of the New Testament. Then, too, it has been observed that the teaching in the Fathers concerning the Spirit's person and work is not inchoate and inconsequential, and the doctrinal concepts suggested coincide with many of those set forth in the Old and New Testaments.

However, it is to be noted that, contrary to the Scripture, the teaching by the Fathers on the Spirit is not free from erroneous and enigmatic statements.

On the whole, the presentation of the Holy Spirit by the Fathers evidences the heartbeat of early New Testament Christianity close to the time of the Apostolic period. The results of this study do not agree with the statement, "The doctrine of the Holy Spirit was not made prominent till the fourth century."²⁴ This statement may be true when applied to the later Ante-Nicene Fathers but it is certainly not true of the Apostolic Fathers.

DOCUMENTATION

1. Henry Bettenson, ed. and trans., The Early Christian Fathers (London: Oxford University Press, 1956), p. 41.
2. Hereafter the Apostolic Fathers are meant when the term "Fathers" is used.
3. Kirsopp Lake, tr., The Apostolic Fathers, in The Loeb Classical Library, 2 vols. (Cambridge, Mass.: Harvard University Press, 1959).

4. It is somewhat dubious that Clement wrote this. See Lake, op.cit., Vol. I, p. 126.
5. About 225.
6. There are approximately 75 references.
7. There are in the Old Testament over 60 references to the Divine Spirit.
8. Lake, op.cit., Vo. II, pp. 348, 349.
9. The New Schaff-Herzog Encyclopedia of Religious Knowledge, ed. S. M. Jackson, Vol. V. (New York: Funk and Wagnalls Co., 1909) p. 331, "Holy Spirit."
10. Thus, this passage in I Clement 21:2 is suspect as to whether this is a valid quotation of an Old Testament reference to the term, "Spirit of the Lord."
11. The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. V, p. 331, "Holy Spirit."
12. The phrases are identical to this both in Didache 7:1 and 7:3, only that in the latter reference the Greek article, τοῦ, is omitted in the case of each member of the Trinity, concerning which it may be suggested that the author thought it was not necessary to repeat τοῦ in each case, since he had just included the formula in its full form a sentence or two earlier.
13. It is not necessary to infer on the basis of these two separate prepositional phrases that Ignatius is subordinating the Spirit to the Father and the Son, for in the same context there are two other prepositional phrases introduced separately by ἐν which are undoubtedly, to be understood as equally parallel thoughts: ἐν ἀρχῇ καὶ ἐν τέλει.
14. The text says, "Our God, Jesus the Christ, was conceived by Mary by the dispensation of God of the Holy Spirit." There is a textual problem over the word θεοῦ, however. See Lake, op.cit., Vol. I, p. 192.
15. In Hermas Sim. 9:1,1 the Holy Spirit is called the Son of God, which expression reminds us of 2 Cor. 3:17. In 2 Clement 14:4 the Spirit is said to be Christ, and in Hermas Sim. 5:6,5 the Holy Spirit seems to be equivalent to the Son of God discussed in an earlier part of the section.
16. The statement reads, "Do nothing without the overseer, keep your flesh as the temple of God, love unity, flee divisions, become imitators of Jesus Christ, as also He was of His Father."
17. Observe the use again of the same prepositional phrase, διὰ τοῦ πνεύματος ἀγίου.
18. The illustrations and quotations are from Daniel, the Psalms, Jesus and Paul.
19. Compare I Corinthians 6:19.
20. Compare Acts 2:1ff. and Romans 5:5.

21. See also a similar expression regarding the fulness of the Spirit in Eph. 5:18
22. This may be interpreted to mean that the Holy Spirit both divinely inspired Psalm 34:11-17 and urges through it the living of a godly life.
23. The phrase is, "If you are obedient to the things which we have written through the Holy Spirit." It is possible to take the phrase διὰ τοῦ ἀγίου πνεύματος with ὑπήκοοι which would then mean "if you are obedient through the Spirit," but the διά phrase is too far removed from ὑπήκοοι to make such a suggestion plausible.
24. The New Schaff-Herzog Encyclopedia, Vol.V, p. 331, "Holy Spirit."

THE PRINCIPLE OF DOUBLE FULFILLMENT IN INTERPRETING PROPHECY

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The controversy over the principle of "double-fulfillment" in the interpretation of prophecy is not a new theological development. As far back as Theodore of Mopsuestia, there were conflicting opinions as to the validity of applying one prophetic passage to more than one situation. Theodore (350-428 A.D.), who was labeled "The Exegete" by his contemporaries, refused to accept any prophetic interpretation that approached duplicity.

In Frederick Farrar's History of Interpretation, Theodore of Mopsuestia is mentioned in connection with Zechariah 9:8-10. Farrar says:

In the ninth chapter of Zechariah, Theodore thought it an instance of frigid and foolish interpretation to apply one clause historically and another allegorically, to refer one to Zerubbabel, the next to Christ, and then to go back again to Zerubbabel. He refuses to read the latest revelations into the earliest utterances¹

Time has not solved the problem. Today there are good men on both sides of the debate. Perhaps Dwight Pentecost has stated the case in favor of the "double-sense" principle better than any other:

Few laws are more important to observe in the interpretation of prophetic Scriptures than the law of double

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reference. Two events, widely separated as to the time of their fulfillment,² may be brought together into the scope of prophecy.

Other men who have agreed with Pentecost as to the legitimacy of this principle are: Berkeley Mickelsen, Bernard Ramm, C. L. Feinberg, Charles Ryrie, and John Walvoord.

The other side of the issue is championed by Milton S. Terry. He has devoted several pages in his book on Hermeneutics to the objections which he has to the "law of double reference." Some of these objections will be answered later, but perhaps this statement by Terry will open the door to debate:

. . . the moment we admit the principle that portions of Scripture contain an occult or double sense, we introduce an element of uncertainty in the Sacred Volume,³ and unsettle all scientific interpretation.

Terry also quotes Owen and Ryle, in that order: "If Scripture has more than one meaning, it has no meaning at all."⁴ "I hold that the words of Scripture were intended to have one definite sense and that our first objective should be to discover that sense, and adhere rigidly to it."

Obviously this article will not settle a question that has been the source of heated battle for many years. It is the writer's objective to clarify the terminology used and the issues involved. For some this may add fuel to the fire of disagreement. If we can understand the basis of our agreement or disagreement, we will have accomplished our objective. For this reason, the first part of the study will be taken up with the setting forth of some definitions and distinctions.

The second part will try to answer the question, "Why the double-reference principle?" By this time we hope to have answered some of the objections to this principle of interpretation, and to have prepared the way for an examination of the passages of Scripture which contain the double references.

This is an important question because: (1) It involves a great number of Old Testament passages. (2) It is one of the bones of contention between Premillennialists and Amillennialists. (3) It is misunderstood by many who would fight for its validity. (4) It is an often-mentioned, but little-defined principle. (5) It involves, if carefully understood, a proof for, not against, the literal interpretation of the Scriptures.

WHAT IS THE LAW OF DOUBLE REFERENCE?

Definitions

The following definitions have been given by various authors and theologians:

J. Edwin Hartell defines double reference as:

. . . the peculiarity of the writings of the Holy Spirit, by which a passage applying primarily to a person or event near at hand is used by him at a later time as applying to the person of Christ, or the affairs of His kingdom.⁵

A. H. Strong puts it this way:

Certain prophecies apparently contain a fulness of meaning which is not exhausted by the event to which they most obviously and literally refer. A prophecy which had a partial fulfillment at a time not remote from its utterance, may find it's chief fulfillment in an event far distant. Since the principles of God's administration find ever recurring and enlarging illustration in history, prophecies which have already had a partial fulfillment may have whole cycles of fulfillment yet before them.⁶

Another standard definition is from the pen of Thomas Hartwell Horne:

The same prophecies frequently have a double meaning, and refer to different events, the one near, the other remote; the one temporal, the other spiritual or perhaps eternal. The prophets thus having several events in view, their expressions may be partly applicable to one and partly to another, and it is not always easy to make the transitions. What has not been fulfilled in the first, we must apply to the second; and what has already been fulfilled, may often be considered as typical of what remains to be accomplished.⁸

Charles Feinberg points out that the law of double reference,

. . . may assume any one of several forms. Two or more events of a like character may be described by a common profile. . . . Future events placed side by

side in the prophecy, may have great gaps between them in their fulfillment.⁸

Charles Ryrie has taken the liberty of separating the two aspects of this one law into two distinct laws. The one he calls The Law of Double Reference, and the other he has named The Law of Time Reference.⁹

It is much easier to separate these two laws in a theology book than it is in the Scripture. Whenever one finds the first part in operation, he is almost sure to find the second. For that reason it seems best to consider them together.

From the definitions and statements of the above-mentioned theologians, we may make the following observations:

1. In double reference prophecy, the first fulfillment of the prophecy usually is found in a person or event close in time to the prophetic utterance.

2. In double reference prophecy, the first fulfillment is usually only a partial fulfillment of the total prophetic message.

3. In double reference prophecy, the ultimate fulfillment is usually found in the person of Christ or the affairs of His kingdom.

Double fulfillment is particularly true of the predictions . . . concerning the Babylonian Captivity, the event of the day of the Lord, the return from Babylon, the world-wide dispersion of Israel, and their future regathering from all the corners of the earth . . .¹⁰

4. In double reference prophecy, the first fulfillment is usually temporal, whereas, the ultimate fulfillment may be spiritual or eternal.

5. In double reference prophecy, part of the prophetic message may be fulfilled close at hand, and that fulfillment in turn becomes another prophecy. A. J. Gordon says, "Prophecy has no sooner become history, than history in turn becomes prophecy."¹¹

6. In double reference prophecy, two or more prophecies may be grouped together in one area of vision, although they are really at different distances in fulfillment.

7. In double reference prophecy, observations 5 and 6 are usually found to be working in the same passage.

There are many other terms beside "double reference" which are used by various writers and theologians to describe what has been set forth in the seven observations we have just discussed. In most cases, the following terms are used interchangeably with "double reference" and may be understood to stand for any or all of the parts of the law: Near and Far View, Double Sense, Multiple Fulfillment, Gap Prophecy, Foreshortening, and several others.

There are two terms which need special mention here. "Compenetration" is a term used by Catholic writers to define what they understand by this law of double reference. "In an Old Testament passage, the near meaning and the remote meaning for the New Testament so compenetrates that the passage at the same time and in the same word refers to the near and the remote New Testament meaning."¹²

The other term comes from the writing of Beecher. It seems to stand for the second aspect of double reference prophecy, the "time-reference" application. Beecher used the term "Generic Prophecy" in this way:

A generic prophecy is one which regards an event as occurring in a series of parts separated by intervals, and expresses itself in language that may apply indifferently to the nearest part, or to the remoter parts, or to the whole--in other words, a prediction which, in applying to the whole of a complex event, also applies to some of the parts.¹³

The one fact that is obvious as one studies the material available on this subject is that each writer seems to have his own idea as to the meaning of this law of interpretation. It is because of this wide variety of understandings that so many have rejected the right and legitimate use of a principle which is necessary to the proper exposition of prophetic Scripture.

Distinctions

Distinguish Between the Early and Later Meaning of "Double Reference"

The law of double reference seems to have undergone somewhat of an evolution since its early mention. Early expositors seemed to have held that "double fulfillment" was one literal fulfillment in the immediate context of the prophecy, and a second or multiple fulfillments which were not literal, but were referred to as allegorical or mystical fulfillments.

T. H. Horne's comment on Hosea 11:1 will serve to illustrate:

This passage in its literal sense, was meant of God's delivering the children of Israel out of Egypt; but in its secondary and mystical sense, there can be no doubt that an allusion was intended by the Holy Spirit to the call of the infant Christ out of the same country.¹⁴

Today's writers would not express themselves this way. A double fulfillment prophecy loses not one bit of its literalness when it is fulfilled the second or third time. This would violate our basic system of hermeneutics. "Double fulfillment is literal fulfillment and therefore consistent with basic rules of interpretation."¹⁵

Distinguish Between Interpretation and Application

The law of double reference is not the Pandora's Box of Biblical Hermeneutics as some opponents would claim. It is the failure of many to distinguish application from interpretation that has caused such an accusation to be leveled at the principle. To accept the law of double reference as a legitimate tool for interpretation of prophecy is not to open the door to all kinds of fanciful notions as to the hidden and allegorical meanings that might be alluded to in a prophetic passage.

To speak of the law of double reference is to speak of interpretation, not application. Double reference is not one interpretation and manifold applications. It is one message for two audiences separated in time.¹⁶

Ryrie's example is sufficient to show why we must be careful to make this difference:

Psalm 122:6, may well be used as an example of the proper distinction between interpretation and application. The verse reads: 'Pray for the peace of Jerusalem: they shall prosper that love thee.' The literal interpreter understands this verse in a twofold sense:
(1) The primary reference is to the city of Jerusalem, and that for which it, as the capital, stands representative, that is, the nation Israel and the land.
(2) There is also a secondary application, but not an interpretation, allowed, that is, an expression of the general truth that in all generations divine blessing has rested upon all who forwarded the work of those identified with the Lord. The application, however,

does not in any way take the place of the interpretation . . .¹⁷

If the above example would have had reference secondarily to a specific event or person, it would have been within the boundaries of the double reference principle. It does not, however, so it is one statement with unlimited applications, not one prophecy with two literal fulfillments.

Distinguish between Reference and Fulfillment

Some writers are very careful to make it known that double reference is unacceptable to them, but that double fulfillment is a valid principle. This seems to be more a matter of semantics than anything else, but a word of explanation might help. The reason that some enemies of this law reject its use is that they just cannot accept the idea that the Holy Spirit had more than one intention when the prophetic message was given. They will concede however, that once the message was given, it could have found fulfillments outside the original scope of the prophecy. It is for this reason that they prefer fulfillment over reference or sense.

This distinction has not been followed in writing this paper. It seems to this writer that if the difference is made for the reason given above, we are left with the horrid thought that the Holy Spirit Himself is surprised with the ultimate fulfillment of His original prophecy.

WHY DOUBLE REFERENCE IN PROPHECY?

Why, in studying the Scriptures, should we expect to find some prophecies that are fulfilled more than once? Is it the purpose of the Almighty to confuse His people by making the understanding of His Revelation difficult? Certainly not! It is His desire that all who read might understand. It is also true, however, that there were humans involved in the writing of the Scripture, and our doctrine of inspiration holds that God used their personalities so that they were not simply secretaries taking down dictation. If we are to understand the writings of these men, we must understand not only the men themselves, but also the circumstances that surrounded their predictive statements, and the nature of Old Testament prophecy as well. In other words, we must be careful not to read into prophecy, especially Old Testament prophecy, all of the characteristics of prophetic revelation which we now understand because of the fuller message of the New Testament.

Why is the double reference principle part of the Word of God? These reasons seem to stand out:

Because of the Unchronological Character of the Old Testament Prophecy

Not a few writers have observed this phenomenon. Raud says:

God uses spiritual order in writing prophecy . . . For example, the second chapter of Isaiah may be divided into three sections. (1) The vision of the Gentile nations flocking to Jerusalem when Christ reigns there, to worship Him and learn His laws. (vv 2-4) (2) A rebuke to idolatrous Israel. (5-11) (3) A warning of judgment upon all pride and idolatry in the Day of the Lord. (12-22)

If we should arrange this chapter to suit the time order of its fulfillment we should have (2), (3), and (1). But then we would lose the force of the rebuke which the Lord administered to His wayward nation by, (1) Pointing to the future submission of the Gentiles to Him, (2) Denouncing the Jews idolatry, and (3) Warning the Jews that His judgment is certain and final.¹⁸

Feinberg quotes Kellogg:

. . . because two events are spoken of together or in close sequence, is no proof that these events will take place simultaneously or even in immediate succession, unless the Scripture specifically affirms so.¹⁹

Stanley Leathes agrees:

. . . needless to say, it is contrary to the analysis of the prophetic Scriptures to suppose that because events are mentioned in immediate juxtaposition that they must certainly come to pass in immediate chronological order.²⁰

The fact that the prophet was both a foreteller and a forthteller is significant here. Unlike many of our ideas of prophecy, the most important aspect of the prophecy to the prophet was the immediate not the future. He was interested in his generation and hoped, by the prediction of things to come, to cause them to repent and return to the God who was able to do such tremendous things as the prophet foretold. One should not be surprised to find two widely separated events referred to in the same chapter or verse, for the Holy Spirit enabled the prophet to bring these events together because they had a special meaning to his own situation.

This is much like the character of the New Testament Gospels. As the predictive history of the Old Testament is often given according to moral or spiritual order, so the actual history of the Gospels:

We have every reason to believe that where there is a difference of order in the presentation of events in the Gospels, it is because moral and spiritual considerations are given precedence over the chronological.²¹

One illustration of this is the Sermon on the Mount, which is given by Matthew as one connected discourse, but in Luke is found in about twenty different places.

Because of the Limited Perspective of the Prophet

"In dealing with the predictive aspect of prophecy, we must remember that when God spoke to and through His servants, He did not give them unlimited vision. Instead they were confined within a divinely limited perspective."²²

A. H. Strong has given several illustrations of this principle from various avenues of life. Perhaps he goes a little overboard with his word pictures, but all have helped in the explanation of this rule to others. They are simply listed here without his replete explanations:

- * As in Japanese pictures, the near and the far appear equally distant.
- * As in dissolving views, the ultimate and immediate future melts into a future immeasurably far away.
- * The candle that shines through a narrow aperture sends out its light through an ever-increasing area.
- * Sections of a triangle correspond to one another, but the more distant are far greater than the near.
- * The chalet on the mountainside may turn out to be only a black cat on the woodpile, or a speck upon the window pane.
- * A hill which is seen to rise close behind another is found on nearer approach to have receded a great way from it.
- * The painter by foreshortening, brings together things or parts that are relatively distant from each other.²³

Alva J. McClain refers to the limited perspective of the prophet Daniel as he prophesied the seventy weeks determined upon the nation of Israel:

. . . he saw events together on the screen of prophecy which in their fulfillment were separated by centuries of time. This curious characteristic, so strange to Western minds, was in complete harmony with the Oriental mind, which was little concerned with a continuous chronology . . . the Oriental was interested in the next important event, not in the time that might intervene.²⁴ The Bible is an Oriental book, humanly speaking.

There is an interesting verse of Scripture in I Peter which seems to shed light on this from the prophets' viewpoint. Peter tells us that after the prophets had written, they actually sat down and tried to figure out the time element involved in their own prophecies:

Searching what, or what manner, of time the Spirit of Christ who was in them did signify, when he testified beforehand the sufferings of Christ, and the glory that should follow. (I Peter 1:11)

If the prophets could not understand the time element in their prophetic messages, it is proper and true to say that their perspective was limited. This does not in any way detract from the truth of their statements, since no one would insist that a statement be understood in order that it be true, literally true.

Because of the Christological Orientation of the Scriptures

Another reason for expecting double reference in prophecy concerns the Christological orientation of the entire Word of God. When Christ was speaking to the two disciples on the road to Emmaus, He instructed them concerning Himself, and His text was the writings of Moses, and all the prophets.²⁵ Later on in the same chapter we read;

These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me.²⁶

According to Christ's own words, the message of the Old Testament was the coming Messiah. We should not be surprised then to discover that the prophets looked first at their own situation, but ultimately at the coming Messiah. (We have already observed that double

reference prophecy is usually fulfilled ultimately in the person of Christ or the affairs of His kingdom.)

Because of the Necessity of Future Assurance

Yet another provision was made to confirm men's faith in utterances which had regard to the far future. It frequently happened that prophets who had to speak of such things were also commissioned to predict other things which would shortly come to pass; and the verification of these latter predictions in their own day and generation justified men in believing the other utterances which pointed to a more distant time. The one practically a 'sign' of the other, and if the one proved true, the other might be trusted.²⁷

Perhaps one of the best illustrations of this dimension in double reference prophecy is found in Gabriel's words to Mary recorded in Luke 1:30-33. Gabriel told Mary the following things:

1. She was to conceive in her womb and bring forth a son.
2. She was to call his name Jesus.
3. He was to be great.
4. He was to be called the Son of the Highest.
5. The Lord was to give unto him the throne of his father David.
6. He was to reign over the house of Jacob forever.
7. And of his kingdom there was to be no end.²⁸

The first four parts of this prophecy were fulfilled literally in the earthly ministry of Jesus Christ. There is no way, however, that the last three parts can be said to have been fulfilled. They are yet future. They will yet be fulfilled in Christ. Feinberg's words are pertinent:

According to the angel's words, Mary literally conceived in her womb; literally brought forth a son; His name was literally called Jesus; He was literally great; and He was literally called the Son of the Highest. Will it not be as literally fulfilled that God will yet give to Christ the throne of His father David, that he will reign over the house of Jacob forever, and that of His glorious kingdom there shall be no end?²⁹

WHERE IS DOUBLE FULFILLMENT FOUND?

Not one passage was examined under this title that did not have a dispute connected with it. To examine every passage that might

possibly contain double reference prophecy would exceed the limitations of space imposed upon this paper. The passages of Scripture that have been listed on the charts which follow have been used because they represent the different aspects of this principle, and also because they represent the different types of prophecy.

Certain general rules seem to suggest themselves to one who has studied the literature available on this subject. How can you tell if a prophetic statement has more than one fulfillment? These suggestions may help:

1. Determine if the prophecy has been fulfilled in its literal and complete meaning. Elsa Raud makes the following comment:

We can know whether or not the law of double reference applies to the prophecy we are reading by ascertaining whether it has been fulfilled completely and literally. Genesis 12:3 says that "in thee shall all families of the earth be blessed." All the families of the earth have not yet experienced the blessing in Christ which the promise declares Only a comparatively few Jews and Gentiles have thus been blessed in Him. The prophecy in Genesis 12:3 will be fulfilled for all the families of the earth in the Day of the Lord.³⁰

2. If the prophecy seems to have a double or wider meaning, examine that meaning only after you have carefully worked out the primary interpretation of the prophecy. What you understand by the first fulfillment will color your understanding of the second or ultimate fulfillment.

3. Look for some interpretive comment from the New Testament writers to aid your interpretation of the secondary or ultimate meaning.

4. If the understanding you get from the ultimate fulfillment is not completely in accord with that which is directly revealed concerning the person or event, reject it. Start over! In no case does our knowledge of a future event or person depend solely on the information contained in a double reference prophecy.

SECOND OR ULTIMATE FULFILLMENTFIRST FULFILLMENT

Hosea 11:1, "When Israel was a child, then I loved him, and called my son out of Egypt.

Reference to the exodus of the children of Israel out of the land of Egypt.

Joel 2:28-32 "... I will pour out my Spirit upon all flesh . . . prophecy . . . dreams . . . visions wonders in heaven and earth . . . blood . . . fire . . . smoke . . . sun turned into darkness . . . moon into blood.

Peter quoted this entire passage in Acts 2:17:21 and used it to answer the question concerning Pentecost. "This is that which was spoken of through the prophet Joel."

Psalm 118:22, "The stone which the builders refused is become the head of the corner."

Primarily referred to the Jewish nation, conquered, carried away, and cast aside as of no use, but destined to a future of importance. Matthew 21:42, Acts 4:2

Israel

Isaiah 41:8 - 53, The predictions in this section of Scripture with regard to the Servant of Jehovah, make a gradual transition from Israel to the Messiah. Israel alone is seen in 41:8, but she sinks completely out of sight in chapter 53.

Reference to the love of God in calling His Son back from the comparative safety of Egypt in order that He might die for His people. Matt. 2:15 "That it might be fulfilled which was spoken by Lord through the prophet saying, "Out of Egypt have I called my son."

The last part of this prophecy was not fulfilled at Pentecost. It remains to be fulfilled in the tribulation period. Rev. 6:12 "and the sun became black as sack-cloth of hair, and the moon became like blood."

The prophecy is quoted in I Peter 2:7 "unto you therefore who believe, he is precious, but unto them who are disobedient, He, (Christ) the stone which the builders disallowed, the same is made the head of the corner. . . ."

Messiah - I Peter 2:2-25

<u>PROPHECY</u>	<u>FIRST FULFILLMENT</u>	<u>SECOND OR ULTIMATE FULFILLMENT</u>
Luke 1:30-33. Gabriel's prophecy to Mary concerning the coming of Christ.	Partially fulfilled at the first coming of Christ to this earth.	Ultimately fulfilled in the second coming of Christ. (See earlier discussion)
Daniel 11:21-12:3. This section of Scripture dealing mainly with the prophecy of Antiochus Epiphanes also points to an event in the far future.	I Maccabees, chapter one, gives details of Antiochus Epiphanes' reign of terror.	Revelation 13:1-10 - Ultimately these prophecies will be fulfilled in the person and ministry of the beast, the Head of the ten-kingdom federation of Gentiles.
Daniel 11:31. A specific prophecy.	I Maccabees 1:54 (referring to the army of Antiochus Epiphanes "now on the fifteenth day of Chislev, in the one hundred and forty-fifth year, they erected a desolating sacrilege upon the altar of burnt offering."	Matthew 24:15 - referring to the middle of the tribulation period, or the middle of Daniel's seventieth week. "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place . . ."
Daniel 12:2.	"Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."	The first part of this verse is fulfilled after the tribulation and before the millennium.
Deuteronomy 18:15.	"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken."	This is a reference to the one who was to succeed Moses as leader, namely Joshua. From the context, it could also refer to the prophetic line that would follow.
		Acts 3:22-26 - "For Moses truly said, a prophet shall the Lord raise up unto you . . . Ye are the children of the prophets . . . unto you first God . . . raised up his Son Jesus . . ."

FIRST FULFILLMENTSECOND OR ULTIMATE FULFILLMENT

Isaiah 61:1-2. Here both advents of Christ are seen in one view, They are found in the two statements, "The acceptable year of the Lord," and, "The day of vengeance of our God."

Luke 4:16-20. When our Lord read from Isaiah the prophet in Nazareth, He read the entire prophecy up to the end of that which dealt with his first coming, v. 19 "To preach the acceptable year of the Lord... And he closed the book." This part was being fulfilled before their eyes.

Isaiah 10:17 - 34 - Prophecy relating to the king of Assyria.

Fulfilled partially in the historical king of Assyria.

THERE ARE MANY OTHER PASSAGES WHICH SOME SCHOLARS WOULD PLACE IN THIS CATEGORY. THOUGH ALL OF THE ABOVE CITED PASSAGES, COULD BE DISPUTED BY SOME, THE OTHER REFERENCES LISTED BELOW, SEEM MUCH TOO DOUBTFUL TO PLACE ARBITRARILY IN THAT CATEGORY.

Isaiah 7:14	-	Christ & Maher-shalal-hash-baz
Isaiah 14	-	King of Babylon & Satan
II Samuel 7:12-16	-	David & Christ
Isaiah 9:6	-	Historical & Eschatological
Micah 5:2	-	Historical & Eschatological

Fulfilled ultimately, especially from verse 20 on, in the eschatological king of Assyria.

The day of vengeance will be fulfilled when the Lord returns the second time to this earth.

Many of the Messianic Psalms would have to be proven to have had an historical fulfillment before they could be considered in the double reference category.

Conclusion

The Bible does contain some prophecies that are fulfilled in more than one situation. Eventually every Bible student says that, though he may not say it in those words. When we understand the reasons for our discovery of double reference prophecies, we will not be so concerned about what to call them, as we are about how to apply them. Since the Bible is a miraculous book, we may expect to find some miraculous things in it. Double reference prophecy is one of God's miracles.

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25. King James Version of the Bible, Luke 24:27.
26. Ibid., Luke 24:44.
27. R. B. Girdlestone, The Grammar of Prophecy (Grand Rapids: Kregel Publications, 1955), p. 21-22.
28. The King James Version of the Holy Bible, Luke 1:30-33.
29. Feinberg, p. 39.

A MODERN PARABLE

WESTON W. FIELDS

A certain man lay on the operating table waiting for his anesthesia, and behold, he was greatly troubled, for he overheard his surgeon talking to a nurse in the next room saying, "I wish I had finished medical school, but after four years of college and one semester of medical school I was tired of studying and just couldn't see going three more years to finish. Besides, you know, it seems like the fellows who go on just 'dry up.' They don't have the same zeal and personal concern if they learn too much. I've seen it over and over again; a young fellow that really wants to help people goes to medical school and by the time he is finished he is ruined."

Now it came to pass that the patient could not believe his ears. Nevertheless, the surgeon continued to speak in like manner saying, "Another thing I could not see was why I had to learn to read all that Latin. After all I talk to my patients in English; why should I learn Latin just to write prescriptions and understand pharmacology? I can always go to Wuest's Word Studies in Pharmaceutics. I took Latin, but it took me too. Why, I have already forgotten more Latin than I ever learned.

"It seemed foolish to me to spend all that time learning medicine in medical school. Why should I take four years of Systematic Medicine and three semesters of Surgical Exegesis? When I have a medical problem, which is quite frequently, I just go to the commentators. J. Sidlow Baxter's Explore the Medical Field almost always has the answers I need. If that doesn't, then Halley's Medical Handbook does.

Weston Fields holds the B.A. degree from Faith Baptist Bible College, Ankeny, Iowa, and is presently pursuing the Master of Divinity degree at Grace Theological Seminary.

Since Moody Managed

"I know four years is not a very long time, but when I graduated from college the world needed heart surgeons so badly, and so many people were dying every day that I just had to get out into the work. After all, a call to be a doctor is all you need and the rest will fall into line. I knew that many died, and many were in poor condition because of the poor surgical techniques of their surgeons (which is usually a reflection of their schooling), but I felt that I would be an exception to the case and my patients would get the best of care in spite of my training! Sometimes it is rather difficult since I just had one course in surgery, but I thought that if men like D. L. Moody could be such great surgeons without much education, so could I."

By now the patient upon the operating table feared greatly and his countenance was fallen, for he thought within himself, "If this man knoweth not medicine, perchance I will die under his knife." And he made ready to flee. But before he could leave, behold, the same surgeon again spoke saying, "Well, this morning we will be operating on the right ventricle. I better look in one of my books to see just which part that is. I always seem to forget where it is.

"Let's see, I think I could find something on that in A. T. Robertson's A Manual of Modern Medicine. No, I guess that will not do any good. It is the best book I have on heart operations, but there is so much Latin in it I cannot understand it. I guess I had better look it up in Ironside's Medicine Simplified. There is not too much there, but that is about the best I can get. Of course there are very small discussions in Hyle's Medicine As I See It, and Pink's Gleanings From Medicine.

"I wish I would have listened more to the two lectures I heard on the heart in pre-med. classes, but I was working 40 hours a week and it was so hard to stay awake after working all night. However, I am glad I worked. My wife and I never had to do without anything while I was in school.

"Well, I think I know where the right ventricle is now. I have heard that in medical school they try to get you to do what they call 'exegetical surgery'--to do everything according to a diagram, to have an outline and all--but I go more for 'topical' and 'devotional' surgery myself. I just like to read what I can from the accounts of other men's operations and then go to the operating room and 'let the spirit lead.'

"I've noticed too, that those more conventional medical school graduates don't get as many patients as I do. Of course my results are not as lasting, but I contend that numbers ought to count for something.

If I don't have the best post-operative record, I still have one of the highest in numbers of operations.

"It was certainly a step forward when the state repealed the law requiring a medical school degree and a passing grade on the state exams for a license. All those educated doctors were just leading us downhill. Can you believe that some of them actually did not believe that warts are caused by frogs! It is true that some of the best books, I have were written by men with a good education, but I certainly am glad that I got out of that medical school. I heard a professor say one day that the King James translation of the Medical Encyclopedia has several errors in it. Well, I told him that if the King James was good enough for Hippocrates, it was good enough for me.

Visiting Comes First

"I've had so many other things to do this week, that I just have not had much time to study for this operation. For one thing, I've had so much visiting to do. Visiting, you know, is what I do best. I visited over 50 patients yesterday alone. Well, nurse, I guess we better go in."

But behold, when this vile surgeon and his nurse came into the room, the operating table was bare, for the patient had been filled with fear, and had fled. They sought the man, therefore, and when they had found him they rebuked him saying. "Why didst thou flee from our presence?" And the man answered, saying, "When I did hear what kind of preparation for thy work thou hadst, and how thou dost ridicule the medical school, I verily lost my confidence in thee. I will never return to thy operating table again."

Now the interpretation of the parable is on this wise: the medical school is the seminary, the surgeon is the preacher, the operation is his preaching, the operating table is the pew, the Latin is Greek and Hebrew, the surgical procedure is homiletics, and the patient is the layman. And many are just about ready to get up and leave.

BOOK REVIEWS

INTRODUCTION TO THE OLD TESTAMENT. By Ronald Kenneth Harrison (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1969, pp. 1325, \$12.50).

The author of this massive work is currently Professor of Old Testament at Wycliffe College, University of Toronto. Dr. R. K. Harrison has earned B.D., M.Th., and Ph.D. degrees from the University of London and has written several other books.

The initial section of the book of nearly 500 pages deals with a number of important areas of Old Testament study: The development of O.T. studies, O.T. archaeology, ancient Near Eastern chronology, the text and canon of the O.T., O.T. history, O.T. religion, and O.T. theology. Each of these Dr. Harrison surveyed in a critical manner with the views of the leading scholars analyzed and the major literature reviewed. These are followed by 700 pages of introductory material about each O.T. book. The last 200 pages contain an introduction to the Apocrypha at the request of the publisher.

Dr. R. A. Harrison's position is conservative in emphasis and very similar to that of K. A. Kitchen. As a Christian scholar he insists that the Bible should be understood in the context of ancient Near Eastern history, sociology, and literature. He believes that scholars should be willing to follow the facts wherever they lead. Because of this principle Dr. Harrison is highly critical of the evolutionary presupposition of modern higher criticism which is accepted uncritically by large numbers of scholars. However, he accepts late dates for the Exodus and Conquest and, therefore, for the Patriarchs. He believes that the dates in Judges and I Kings 6 are schematic and not understood properly by the Western mind set. He understands the flood of Noah as one of the many local floods of antiquity. So Dr. Harrison's views are not an uncritical acceptance of the "conservative line."

The reviewer appreciated Dr. Harrison's appraisal of the development and present state of affairs in O.T. scholarship. He indicated that the initiative now appears to be with the American scholars, especially with the followers of William F. Albright and Cyrus H. Gordon. He believes that their methodology has helped to direct the attention of O.T.

students from the a priori speculations of Wellhausensim to the archaeological and literary facts of the ancient Near East.

One has to say that Introduction to the Old Testament by R. K. Harrison is by far the most comprehensive and up-to-date, conservative-oriented O.T. introduction on the market today. It outshines all others in this category. It is a well written and stimulating book. It has extensive footnotes and bibliographic helps. It is well worth its price. This volume will be used with great profit by serious pastors and seminarians, if the size of the book does not scare them away.

Dwight E. Acomb

Mennonite Brethren Biblical Seminary

LAST THINGS. H. Leo Eddleman, editor. Zondervan Publishing House, Grand Rapids, 1969. \$3.95. 160 pp.

This book is essentially a symposium of prophetic messages from the pen of twelve leaders in the Christian faith, predominantly from the Southern Baptist Fellowship. It was compiled by Dr. H. Leo Eddleman, who at the time was President of the New Orleans Baptist Theological Seminary. There is a foreword by Dr. Robert G. Lee, Pastor Emeritus of the Bellevue Baptist Church of Memphis, Tennessee. Within the area of conservative Christianity, the names of Dr. Billy Graham, Dr. Bernard Ramm, and General William K. Harrison are most widely known.

These messages have one common element running through them, namely, that the Bible teaches there will be an end to this present order of things which will be effected at the Second Coming of Christ. But within this common element interpretation is widespread, including views from the literal to the symbolical.

In the various messages, eschatology is discussed in relation to history, nature, and the spiritual. In the area of history, last things are set forth as its climax with a philosophy covering the entire area of reality with special relation to the Jews. In the area of nature, eschatology is discussed in relation to astro-physics, chemistry, and astronomy. In the area of the spiritual, last things are held forth as a hope for the believer and the grand culmination in the Kingdom of God.

Inasmuch as some of the views expressed are vague, and in some cases even border on the liberal, it would be well for the reader to check carefully the Biblical context in which the passages discussed appear. For those who desire to pursue this study further, some of the messages append a bibliography.

Herman A. Hoyt

Grace Theological Seminary

THE CHURCH BEFORE THE WATCHING WORLD. By Francis A. Schaeffer. Inter-Varsity Press, Downer's Grove, Illinois, 1971. 105 pp. (paperback).

Those who would seek to understand the precarious situation confronting the visible church today will welcome this little book from the pen of a keen observer of the church in the world.

Schaeffer discusses theological liberalism with great clarity. He has some sound advice for conservatives when he emphasizes that "we must practice an observable and real oneness" His appendix on absolute limits in Christian doctrine is very practical, embodying some solid, devotional, heart-searching thoughts. Seminarians, pastors and laymen will all welcome this addition to Schaeffer's influential works.

James R. Battenfield

Grace Theological Seminary

THE CREATIVE THEOLOGY OF P. T. FORSYTH. By Samuel J. Mikolaski, editor. Grand Rapids, Wm. B. Eerdmans Publishing Company, 1969. 264 pp. \$6.95.

Dr. Mikolaski, former professor of theology at the New Orleans Baptist Seminary, has carefully selected and edited sections from the writings of Peter Taylor Forsyth, the British Free Church theologian who lived 1848-1921. Forsyth was educated at the University of Aberdeen, the University of Gottingen (Germany), and New College, Hamstead (London). He is important as a theologian because of the impact of his thinking on Emil Brunner, the neo-orthodox writer, when Brunner was in England during 1913-14.

A number of good things can be said about Forsyth's views. For one thing, he is careful to show the importance of what one believes. He states, "It is impossible there to separate religion from theology, man from God's purpose, faith from grace. It can only be attempted at the cost of one of them. The object of Christian faith is a theological God, or else He is not Holy Love. It is impossible to separate the questions, "Whom do you trust?" and "What do you believe about Him?'" (p. 19).

However, this reviewer feels that for the general reader or even the average pastor, this book cannot be recommended. First of all, the price is far too high. Seven dollars for 264 pages is a very high price to pay for any book. It is this reviewer's guess that the publisher realized that the book would not sell widely and so printed a limited edition, thus requiring a higher selling price. At any rate, it does not seem that the material merits the price.

Furthermore, not only is the price high, but Forsyth rejects certain fundamental teachings of God's Word. He repudiates the verbal inspiration of Scripture and accepts "an inspiration of men and souls" (p. 39). He states, "I do not believe in verbal inspiration. I am with the critics, in principle." (p. 38).

Not only does Forsyth reject the verbal inspiration of Scripture but he seems to consider the physical resurrection of Christ relatively unimportant. He says, "It is not the crucifixion that matters but the Cross. So it is not the reanimation but resurrection." (p. 41). The Bible-believing Christian would ask how there could be a "resurrection" apart from the reanimation of Christ's physical body!

Finally, Forsyth, while rejecting much of the philosophy connected with the theory of evolution, makes it clear that he does not reject the idea itself (pp. 91-95). Yet, it is this reviewer's firm conviction that anyone who wishes to submit to the authority of God's Word must reject the theory of evolution since this idea contradicts the clear Biblical teaching of divine creation.

Thus, for a Bible-believing theologian who is well grounded in God's Word, this book may prove to be beneficial, but this reviewer does not feel he can honestly recommend it as a tool for better understanding God's Word.

Baptist Bible College, Denver

Myron J. Houghton

THE CROSS THROUGH THE SCRIPTURES. By F. J. Huegel, Minneapolis, Bethany Fellowship, Inc., 1966. 192 pp. \$1.50, paper.

Bethany Fellowship, the organization which published this book, has been known as Arminian and somewhat Pentecostal in its viewpoint. This book, however, though published by their press, is actually copyrighted by Zondervan Publishing House and this reviewer, in skimming the contents of the book, did not discover anything in the book which would be contrary to the basic theological position of Grace Seminary.

Basically, this reviewer is favorable in his estimation of this book. It is an attempt to trace the concept of the cross throughout the Bible in 51 short chapters. In these chapters, the author does not try to give a detailed exegetical analysis of the text, though he does discuss in some detail the theme of the Chapter and when appropriate, he brings out the significance of the Greek text (e.g. the I AM's of Jesus, p. 87). The author's approach is basically devotional without sacrificing content, making this book a valuable tool for a busy pastor.

While this reviewer does not endorse every statement in the book, he feels it can make an excellent contribution to the spiritual life of a believer.

Baptist Bible College, Denver

Myron J. Houghton

THE PROTEST OF A TROUBLED PROTESTANT. By Harold O. J. Brown. Zondervan Publishing House, Grand Rapids, 1969. \$2.45 paperback, 282 pp.

The historic battles between Fundamentalism and Liberalism are past, but the residue left in its wake has arisen to becloud Protestantism today, so that both arms of the church are relatively impotent to the task. To this point the author is speaking in his highly analytical evaluation of the problems that face the church today. Holder of four degrees (Ph.D. in History) from Harvard University and school of Theology, author Brown is nevertheless a thorough-going conservative and Biblically orientated scholar. He believes in the verbal inspiration of Scripture, and displays an irritation to rational theology.

In his critique of the existing establishment of the church, he spares no one, and no theological view. His adherence to the Word of God, as basic to any theological or philosophical point of view is very refreshing. Brown finds fault with the liberals for their lack of believing and their misuse of the Bible as God's Word. He scores them on their unwillingness to accept the evangelicals as their equals, or even accede to the fact that they do have scholars of note. He also criticizes them on their hypocrisy of stating their broadmindedness and yet in actuality being quite narrow-minded. He cites a number of illustrations to prove his point relative to his student days at Harvard. On the other hand he does not spare the evangelicals, but notes the criticism, bickering, lack of love, etc., that seemingly is characteristic of those who hold to the Bible and preach the word of love, yet do not live it, much less utilize it in social relations.

The author acknowledges his indebtedness to Dr. Francis Schaeffer. In reading Brown, one can easily see the style of argumentation reflects much of Schaeffer. Not everyone who reads this book will agree on its premises or conclusions, for Brown smashes many a sacred cow, but all will be stimulated and challenged. The reviewer felt that Chapters 7, 10, 11 were exceptionally well written and informative. For one who wishes to understand the broad picture of contemporary theology, as seen in the recent historical context, this is an

excellent book. It is more than just a recounting of the problems of the past and the troubles of today; it is a philosophical interpretation of the underlying problems of Christianity today, with a Biblical accounting of what we as Christians can and should do to rectify the situation.

John H. Stoll

Grace College

JESUS CHRIST OUR LORD. By John F. Walvoord. Moody Press, Chicago, 1969. \$4.95, 318 pp.

The works of Dr. John Walvoord are always worthy of the Bible student's time. This extensive study on Christology is no exception. In chronological fashion, the author covers the field from Christ in eternity past to the future work of our Lord. He makes a thorough study of the doctrines of atonement, redemption, propitiation and reconciliation. His study on contemporary Christology is enlightening and the portion on O.T. typology is refreshing.

Dr. Walvoord has an extensive bibliography, subject index and Scripture index. His text is biblically based and has a great deal of Scripture in the presentation. The selected quotes not only substantiate his position but also impart valuable information. Rather than the usual weighty footnotes of a theological book, he places the pertinent information in the text.

Readers who have followed Dr. Walvoord's articles in Bibliotheca Sacra since 1960 will recognize the information in chapters 6-12 of this book. There are some abridgements and additions, but the basic text remains. This fact is not noted on the flyleaf or in his book.

Dr. Walvoord is President of Dallas Theological Seminary and Editor of Bibliotheca Sacra.

James H. Gabhart

First Baptist Church
Chesterton, Indiana

THE ANNOTATED BIBLE. By Arno C. Gaebelein. Moody Press and Loizeaux Brothers, Chicago, reprinted 1970. \$24.95. 4 vols.

No matter how diligently the student studies, Gaebelein always seems to have a worthy comment to add! Gaebelein was a master of analysis and annotation.

Gaebelein's notes are synthetic in style and give the fundamental, dispensational approach to the Scriptures. His work is not a verse by verse commentary. In some places his sections are very brief, e.g.

Psalms chapters 120-134 are covered in one and a half pages. However, Gaebelein generally could say more in one page than many commentators could express in twenty pages. He includes an introduction, outline and annotation for each Bible book. He added a valuable appendix to several of the books.

Originally published in nine volumes, this work is now in four handy books. The type is clear and the binding is attractive. We should thank the publishers for this valuable reprint.

A few pages of the reviewer's volume three are improperly cut. In volume four, page 274, the Revelation section title reads Chapter XXI. 19 instead of Chapter XXI. 1-8.

James H. Gabhart

First Baptist Church
Chesterton, Indiana

THE LENTEN SOURCEBOOK. By Herbert Lockyer. Zondervan Publishing House, Grand Rapids, 1968, \$4.95, 192 pp.

Any help the busy pastor, teacher or layman can get around Easter time is welcomed. This book supplies material beyond "Lent" or the Passion Week, as the subtitle states "including Thoughts and Messages for Easter Day." Author Herbert Lockyer is a former pastor, Bible conference speaker and writer.

To many Christians, Lent is a liturgical, traditional superficial program. The term has a bad connotation because Lent recalls a Mardi Gras type of experience for a corrupt, untaught Christendom. But the believers need not surrender the pre-Easter season to the "religious" world. Dr. Lockyer tries to recapture some of the lost territory for the Church.

Among the interesting features of this book are the origin and observance of Lent, the history of fasting and expressive illustrations. Dr. Lockyer suggests several programs, prayers and poems for timely use. He notes sermon outlines, topics, texts and even appropriate music for the season. He includes an extensive bibliography and a helpful index. His sections on sermonic aids (p. 91f) and illustrations (p. 138f) are among the finest portions of this work.

Some readers will object to his "Steps to the Cross" usable as "Stations of the Cross" (p. 64). Section subtitles are unlettered and cast in lighter print than units contained in the subsections. Therefore, subsections appear as part of the previous units. Also objectionable is the idea of a season to reflect on sins in place of daily judgment of

wrong, Dr. Lockyer expresses some unique ideas such as Mary is "Queen of Martyrs" (p. 83); Mary helped bury Jesus; Barabbas was at the cross of Christ (p. 105). Occasionally, the author mentions ideas with a deep hidden meaning, e.g. Christians should pray for strength to suffer in unison with Christ (p. 76).

James H. Gabhart

First Baptist Church
Chesterton, Indiana

THE BOOKS OF RUTH AND ESTHER. By. C. Reuben Anderson. Baker Book House, Grand Rapids, 1970. \$1.95, 93 pp. (paperback)

The problem with treating two Bible books in one commentary is the author often treats one book better than the other. And so is the case in this work. His Ruth is little more than obvious; Esther is interesting and informative. Perhaps a more devotional outlook on the book of Ruth would have balanced out the writings. Approximately the same number of pages (40) is given to each book.

C. Reuben Anderson, Associate Minister of the First Covenant Church of Minneapolis, gives the story or synopsis of each book. He follows his alliterated outlines, but not in a wearisome fashion. He includes some excellent illustrations in the exposition and twenty-five author-books in the bibliography. His comments on the levirate marriage of Ruth and the disposal of Queen Vashti are profitable. Anderson suggests that the hard rule on permissive entrance before the Persian King reduced the possibilities of assassination. He pictures Esther as a type of Israel's Messiah, ready to die for God's people. The name of God is not mentioned in the Book of Esther out of respect and reverence for that divine name.

In addition to the weak point in this particular book of the Shield Bible Study Series mentioned above, the author fails to identify several quotes (e.g., pages 28, 30, 59, 63, 72, 78, 84). Sometimes the author gives the verse reference, other times he neglects it (p. 84). He dogmatically sends Elimelech in the will of God to Moab and then slides back to the providential or permissive will of God (pp. 18, 19). He is very silent on mixed marriages, the possibility of chastening in the deaths of Elimelech, Mahlon and Chilion and the return of Orpah to her gods.

James H. Gabhart

First Baptist Church
Chesterton, Indiana

HEBREWS, A DIGEST OF REFORMED COMMENT.

By Geoffrey B. Wilson, The Banner of Truth Trust, London, 1971.
\$1.25. 192 pp. (paper).

This little volume by the minister of Birkby Baptist Church, Huddersfield, England, is exactly what its sub-title promises. Very little in it is new. Its format is a verse-by-verse commentary on the Epistle to the Hebrews, heavily laced with quotations from John Owen, George Smeaton, John Calvin, and the more recent F. F. Bruce and John Murray.

In the difficult chapter 6, verses 1-3 are viewed as descriptive of elements in Judaism, and verses 4-6 are explained as temporary faith, not true regeneration.

As a brief review of Reformed interpretation of Hebrews, this book provides an introductory sampling. Its brevity limits its usefulness, however, to only the most casual readers.

Homer A. Kent, Jr.

Grace Theological Seminary

WHY NOT CREATION?

By Walter E. Lammerts, editor,
(Nutley, N. J.: Presbyterian & Reformed Pub. Co., 1970). 388 pages.
\$7.50.

This is the first volume of a series of reprints of outstanding articles supporting the Genesis account of creation and the Flood from a scientific standpoint. The articles appeared originally in various issues of the Creation Research Society Quarterly from 1964 to 1968, under the editorship of Walter E. Lammerts, Ph.D., an internationally known expert on genetics and rose-breeding. The twenty-four articles chosen to appear in this volume cover the entire gamut of natural science from astronomy to biochemistry, with an introductory chapter on "Philosophical and Theological Background" and a concluding one on "Social Considerations."

The price of this volume should not give pause to pastors and Christian workers who have been looking for solid, scientifically competent, and Biblically trustworthy material to put into the hands of young people who are pressured from every direction by the evolutionary philosophy of origins. The volume is a goldmine for all creationists.

John C. Whitcomb, Jr.

Grace Theological Seminary

THE WRATH OF HEAVEN. By Calvin R. Schoonhoven, Grand Rapids,
Wm. B. Eerdmans Publishing Company, 1968, \$2.45.

Schoonhoven does an admirable job showing that, contrary to popular opinion, the present heaven is not perfect. Although it is God's special dwelling place and offers some blessings that the earth does not, heaven has evil, divine wrath, personal incompleteness and the prospect of future destruction present within it.

The work contrasts the Greek-Hellenistic and Hebrew-Christian concepts of the structure of the ages and of the heaven-earth relationship exceptionally well. It gives evidence of extensive research into the writings of ancient Greek philosophers, post-exilic rabbis and contemporary German, French and English exegetes.

In spite of these positive features the book presents some questionable ideas. The author believes that, in addition to those angels who serve God and are confirmed in goodness and those who serve Satan and are confirmed in evil, there is a third class of angels. Basically they are on God's side but are imperfect, making errors and sinning while serving Him. They enjoy administering God's wrath so much that they are in danger of going beyond what He intended. They even menace the redemptive purpose of God. Paul expressed distaste for them.

Schoonhoven states that Christ provided redemption and reconciliation for this special class of angels through His blood. He does not try, however, to reconcile this view with Hebrews 2:9, 14-17 which states that Christ does not help angels and that He tasted death for man having taken upon himself the flesh and blood of man.

The author believes Satan was cast from God's heaven forever when Christ died and ascended and that Revelation 12:7-9 was fulfilled then. But, if Satan was evicted then, why is Christ an advocate in heaven (I John 2)? If Revelation 12 was fulfilled then, why does Schoonhoven have Satan's angels in heaven yet?

Schoonhoven is a post-tribulationist and perhaps an amillennialist.

Renald E. Showers
Philadelphia College of the Bible

BOOKS RECEIVED

1,000 BIBLE STUDY OUTLINES. By F. E. Marsh. Kregel Publications, Grand Rapids, 1970. 473 pp. \$5.95.

CHRISTOLOGY OF THE OLD TESTAMENT. By E. W. Hengstenberg. Kregel Publications, Grand Rapids, 1970 (reprinted). 699 pp. \$9.95.

A SURVEY OF ISRAEL'S HISTORY. By Leon Wood. Zondervan Publishing House, Grand Rapids, 1970. 444 pp. \$7.50.

GOD IN THE DOCK. By C. S. Lewis. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1970. 346 pp. \$6.95.

EXPOSITORY SERMONS ON THE BOOK OF DANIEL, VOL. II (Chapters I-III). By W. A. Criswell. Zondervan Publishing House, Grand Rapids, 1970. 147 pp. \$3.50.

THE CREATION VS. EVOLUTION HANDBOOK. By Thomas F. Heinze. Baker Book House, Grand Rapids, 1970. 79 pp. \$1.50, paper.

431 QUOTES FROM THE NOTES OF HENRIETTA C. MEARS. By Eleanor L. Doan. G/L Publications, Glendale, 1970. 104 pp. \$1.25, paper.

ONE DIVINE MOMENT. Ed. By Robert E. Coleman. Fleming H. Revell Co., Old Tappan, N.J., 1970. 123 pp. \$1.95, paper.

DIVINE HEALING. By R. A. Torrey, Baker Book House, Grand Rapids, reprinted from the original printing made in 1924 by Fleming H. Revell Company. 54 pp. \$1.00.

BIOLOGY A SEARCH FOR ORDER IN COMPLEXITY. Eds. John N. Moore and Harold Schultz Slusher. Zondervan Publishing House, Grand Rapids, 1970. 548 pp.

THE MISSIONARY MANIFESTO. By G. Campbell Morgan. Baker Book House, Grand Rapids, 1970. 157 pp. \$2.45.

158 THINGS TO MAKE. By Margaret M. Self. G/L Publications, Glendale, Calif., 1970. 112 pp. \$1.25.

JERUSALEM (A Study in Urban Geography). By I. W. J. Hopkins. Baker Book House, Grand Rapids, 1970. 160 pp. \$2.95.

THE CHURCH AT THE END OF THE 20TH CENTURY. By Francis A. Schaeffer. Inter-Varsity Press, Downers Grove, Ill., 1970. 153 pp. \$3.95.

THE SUICIDE OF CHRISTIAN THEOLOGY. By John Warwick Montgomery. Bethany Fellowship, Inc., Minneapolis, Minn., 1970. 528 pp. \$7.95.

PROFITING FROM THE WORD. By A. W. Pink. The Banner of Truth Trust, London, 1970. 124 pp. \$1.00.

HEBREWS. By Geoffrey B. Wilson. The Banner of Truth Trust, London, 1970. 192 pp. \$1.25.

A CHRISTIAN INTRODUCTION TO THE HISTORY OF PHILOSOPHY. By Francis Nigel Lee. The Craig Press, Nutley, N.J., 1969. 249 pp. \$4.50;

THE GREAT DEBATE TODAY. By Cornelius Van Til. Presbyterian and Reformed Publishing Co., Nutley, N.J., 1971. 239 pp. \$4.50

THE REFORMATIONAL UNDERSTANDING OF FAMILY AND MARRIAGE. By E. L. Hebden Taylor. The Craig Press, Nutley, N. J., 1970. 85 pp. \$1.50.

POLITICS OF GUILT AND PITY. By Rousas J. Rushdoony. The Craig Press, Nutley, N. J., 1970. 371 pp. \$6.50.

THE GARDEN AND THE GRAVEYARD. By George M. Bass. Augsburg Publishing House, Minneapolis, 1971. 96 pp. \$2.50, paper.

NEVER BEFORE IN THE HISTORY OF THE CHURCH. By M. Basilea Schlink. Bethany Fellowship, Inc., Minneapolis, 1970. \$.50, paper. 48 pp.

FRIENDS IN THE UNDERGROUND CHURCH. By John H. Baumgaertner. Augsburg Publishing House, Minneapolis, 1971. 121 pp. \$2.75, paper.

THE DRUG BUG. By Allen Palmquist and Frank Reynolds. Bethany Fellowship, Inc., Minneapolis, 1970. 70 pp. \$.75, paper.

RULED BY THE SPIRIT. By Basilea Schlink. Bethany Fellowship, Inc., Minneapolis, 1969. 132 pp. \$1.95, paper.

HISTORIC PATTERNS OF CHURCH GROWTH. By Harold R. Cook. Moody Press, Chicago, 1971. 128 pp. \$1.95, paper.

GALATIANS: A CALL TO CHRISTIAN LIBERTY. By Howard F. Vos. Moody Press, Chicago, 1971. 124 pp. \$.95, paper.

DANIEL: THE KEY TO PROPHETIC REVELATION. By John F. Walvoord. Moody Press, Chicago, 1971. 317 pp. \$6.95.

SHALOM: THE BIBLICAL CONCEPT OF PEACE. By Douglas J. Harris. Baker Book House, Grand Rapids, 1970. 79 pp. \$1.95, paper.

WHAT IS HUMAN? By T. M. Kitwood. Inter-Varsity Press, Downers Grove, Ill., 1970. 142 pp. \$1.50, paper.

MODERN ART AND THE DEATH OF A CULTURE. By H. R. Rookmaaker. Inter-Varsity Press, Downers Grove, Ill., 1970. 256 pp. \$3.95, paper.

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GRACE JOURNAL

A PUBLICATION OF GRACE THEOLOGICAL SEMINARY

Winona Lake, Indiana

FALL 1972

Vol. 13

No. 3

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GRACE JOURNAL

A publication of Grace Theological Seminary

VOLUME 13

FALL, 1972

NUMBER 3

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SUBSCRIPTION RATES: \$2.00 per calendar year; single copy, 75¢.

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THE BOOK OF JOB AND ITS DOCTRINE OF GOD

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Professor of Old Testament
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A few years ago, there was a man of the East--the eastern United States, that is--named Archibald MacLeish. And he wrote a rather famous play called J.O.B., taking his theme from that ancient man from a distant eastern country, Job. The play was in no sense a commentary on Job, and it gave a radically different treatment of the problems of the relation of God, man and evil. But at least we may say that MacLeish's choice of his title underlines the perennial fascination of the book of Job, even to those who may not agree with its teaching and conclusions. It is in every respect a great book. It deals with some of the deepest problems of man and directs us to the existence of a sovereign God for their solution. It treats these problems not in a doctrinaire fashion, but wrestles with them and gives us answers to proclaim to a troubled age, to a generation that recognizes the antinomies of life, but cannot find a meaningful solution for them. We hope in these studies to see how the ancient godly philosopher and prophet explores deeply the basic questions of life and offers to the man of faith answers far wiser than much which passes for wisdom today. But first to turn to some technical questions.

The Date of Job

Probably the most common view of the date of Job in conservative circles has been that the book is very old. For example, the Scofield Reference Bible points to the patriarchal period. The Jewish tradition enshrined in the Talmud (Baba Bathra 14b) says Moses was its author. This Jewish tradition is quite late. The Talmud was not codified until

The material in this article was originally presented at Grace Theological Seminary as comprising the Louis S. Bauman Memorial Lectures, February 8-11, 1972.

the 5th century A.D., and our manuscripts of it come from a still later period. The tradition may have some value however. It may not be that the data on authorship was correctly remembered by the Jews, but that they came to the conclusion of early authorship from various factors that we too can observe.

That there was an ancient worthy by the name of Job is sure from Ezekiel 14:14, 20, which mentions him along with Noah and Daniel. The reference is similar to that in Jeremiah 15:1, which uses Moses and Samuel as ancient types of righteousness. It used to be remarked that the verses in Ezekiel mean little because Daniel is one of the trio, and the book of Daniel is now regularly placed in the second century B.C. We are, of course, not willing to concede the late date of Daniel. A newly discovered Targum, a Targum of Job, interestingly, argues that the Aramaic of Daniel does not reflect the language of the second century B.C. in Palestine as has been so widely believed. It is claimed that this Targum of Job was translated about 100 B.C. and shows a later stage of Aramaic than Ezra or Daniel. In any case, this passage in Ezekiel is no longer held to be against the early date of Job, for the reference to Daniel is now differently understood. It is now said that the Daniel of Ezekiel refers not to the canonical Daniel, but to the Daniel mentioned in the Ugaritic Texts as an ancient wise man, the father of the hero, Aqhat. Here again, we may enter a disclaimer. The Daniel of Ugarit is quite different from the righteous man of Ezekiel 14. Actually Ezekiel does not appeal to these men because they were ancient, but because they were righteous. But in any case, the verses do assure us that Ezekiel, about 600 B.C., did know the story of Job.

The only other external evidence for the antiquity of the book would come from cross references and allusions in other Biblical books. Proverbs 3:11 is one such passage, with the wording quite similar to Job 5:27. Job says, "Despise not the chastening of the Almighty." Proverbs says, "My son, despise not the chastening of the Lord." The wording of the two passages is identical in Hebrew, except that Job has the divine name, Shaddai, which it very frequently uses, and Proverbs uses the more common name, the Tetragram. It also adds a characteristic proverbial touch, "my son." The force of such a parallel is debatable, because it is hard to know which book quoted the other, granted that there was some verbal dependence. The whole chapter is an encomium of wisdom in terms of a search for wisdom in places which only God knows. The conclusion is that "the fear of the Lord that is wisdom; and to depart from evil is understanding." This conclusion is quite like Proverbs 1:7; 9:10; 15:33 and Psalm 111:10. Again the question is, did Job build a beautiful poem on the subject of wisdom as defined in Proverbs and use it in his context? Or did Proverbs and the Psalms take a theme already developed in Job and allude to it in various verses? We

cannot be sure, but it does seem a little more probable that Proverbs and Psalms did the borrowing. The matter is somewhat complicated by the problem of the position of Job 28 itself. Critical commentators feel that the whole chapter is intrusive. It is indeed distinctive, but there is no need to object to such a poem being included in Job's asseveration of his righteousness. Actually the chapter is an important part of Job's argument. It builds up to a great climax in which Job establishes his ethical and moral standard.

Another parallel is between Job 7:17 and Psalm 8:5. Job says, "What is man that you magnify him?" The Psalm says, "What is man that you remember him?" The word "man" in each case is the less used word for man, *yēnōsh*, making literary interdependence more likely. Another parallel is Job 2:13 and Proverbs 10:28. Job says, "The hope of a profane man shall perish." Proverbs puts it. "The hope of a wicked man shall perish." The two statements differ only in the words for a wicked man. The word "profane" is found several times in Job. It would be more natural for the somewhat unusual word to be found in the original passage. Another parallel is Isaiah 19:5 with Job 14:11. The last half of each verse "the waters shall fail from the sea" is identical. The verses are in different contexts, however, and it would be hard to prove which is copied from the other. Another passage showing a literary parallel is the section in which Job curses his day (Job 3:1-11). Jeremiah does likewise (Jer. 20:14-18). Driver, referring to this passage, quotes Dillmann as arguing that Job is earlier because more powerful and vivid. Driver questions this conclusion because, he says, Job was written by a greater poet in any case (Introduction to the Literature of the O.T., New York: Doubleday, ed. of 1896, p. 408). One could now support Dillman's argument by reference to allusions in this passage to Ugaritic motifs (Vs. 8 refers to Leviathan) of which we shall speak again later. Also, there is a parallel between Job 18:5, 6 and Proverbs 13:9. Driver believes that Bildad borrowed from Proverbs. But Bildad has a four line poem against the "lamp of the wicked." Proverbs uses only this one phrase as a contrast to the bright shining of the lamp of the righteous. It is just as likely, perhaps more so, that Proverbs did the borrowing.

There are also interesting verbal parallels of Job 27:1 and 29:1 with Numbers 23:7, 18; 24:3, 15. Four times the book of Numbers says Balaam "took up his parable and said." It is probable that the verbal parallel is only due to a common linguistic usage. But it is interesting to date that the parallel is with Balaam, another man of the eastern area, and one living in Moses' day. To sum up, there are a few interesting verbal parallels with Psalms, Proverbs, Isaiah, and the Balaam oracles. These are not conclusive, but incline somewhat toward a pre-monarchy date for the writing.

There is also considerable internal evidence for a pre-monarchy date, or even for Mosaic times. This evidence is of two kinds--comparison of the book with Biblical data and comparison with the general archaeological picture of early times. On the first point, it has been widely noticed that the picture of Job's sacrificial ritual is like that of the patriarchs and bears no relation to the tabernacle ritual of Moses' day and later. Job served as a priest in his own house, as Abraham did, and as Melchizedek seems to have done. Of course, this may have been due to Job's locale as a righteous man off in the East believing in Israel's God, but not allied with Israel. But it is easier to say that the scene is patriarchal. At the same time, the book mentions names of the patriarchal circle. The land of Uz was presumably named after Abraham's nephew (Gen. 22:21) and Elihu the Buzite belonged to the clan headed by the brother of Uz. Bildad the Shuhite was a descendant of Abraham himself, by Keturah (Gen. 25:2). Presumably, the reason this record got into the circle of Israel's scriptures is that Job and his people were distant cousins of the Israelites. We may even get a glimpse here of those other godly men of Abraham's day who like Melchizedek, worshipped the true God though they were not in Abraham's immediate family. When God called Abraham to found the theocracy, there were others around who shared Abraham's faith.

There is another ancient touch, hard to evaluate. It is the use of the divine name Shaddai. This and Eloāh are the characteristic names for God in Job and are used sparingly elsewhere. Shaddai occurs some thirty times in Job, six times in the Pentateuch and seldom elsewhere. The matter is complicated first because we are not sure of its origin, and secondly, critics have argued that the P document teaches in Exodus 6:3 that all instances of "Jehovah" before Moses are anachronistic and are therefore useful for separating out Pentateuchal documents.

Personally, I am of the opinion that the word is borrowed from the Akkadian or Amorite and was indeed used early in Israel's history. I feel the derivation from the word for "breast" is fanciful and does not explain what seems to be an archaic Lemedh-He ending. The hard "d" need not be a doubling, but a preservation of the old Akkadian pronunciation which had no soft "d." And the Akkadian shalû means mountain, which would be a very suitable expression of the eternity of God. The Psalmist often applies the Hebrew word, mountain, zûr to God. If this be the etymology of the word, its use would be an archaic touch.

We need not agree with critical source division of Genesis to believe that "Jehovah" was more widely used in late Hebrew than in early times. It may have been a Hebrew word and if so, would have been less used by the patriarchs who learned Canaanite as their second language. It is notable that none of the patriarchal families use the

element Jehovah in their names. Shaddai-names also are rare, though the two we know are Pentateuchal, Zurishaddai and Shedeur.

There is little else internally to date the book. The mention of domesticated camels in 1:3 would indicate to the Albright school that the book was later than the 13th century. But the date of domestication of camels is in dispute. It may be that in the settled areas camels were not common, but that nomads of the desert used them earlier. At least Abraham also had his camels. The mention of iron (19:24; 20:24; 28:2; 40:18; 41:27) also might indicate a date after 1200 B.C. when the iron age began. But the occasional mention of iron at an earlier day is not surprising for iron was used in small amounts long before the discovery of better methods of iron working which made its use common in about 1200 B.C. Two talents of iron--about 150 pounds--are mentioned in a Ugaritic tablet from Moses' day. Marvin Pope, in his Anchor Bible Commentary on Job, points out that the unit of money (or item of jewelry) mentioned in Job 4:11 q̄sītā, is mentioned elsewhere only in Gen. 33:19 and its parallel, Josh. 24:32. Job's longevity also--140 years after his trial--is of the patriarchal vintage.

Secondly, as to the historical background of Job, it seems to fit well with ideas and literature of the second millennium B.C. Pope remarks that "the ideas championed by Job's friends were normative in Mesopotamian theology from the early second millennium B.C." (p. XXXV) and he compares several works on suffering: From Egypt, the Dispute over Suicide and the Tale of the Eloquent Peasant, and from Mesopotamia, a lament called by S. N. Kramer The First Job. The Akkadian work I will Praise the Lord of Wisdom, also called The Babylonian Job, describes a sufferer who recovers, and the Dialogue About Human Misery, sometimes called the Babylonian Ecclesiastes is on a similar topic. Pope offers extracts from these works. They can be read conveniently in ANET. It should be noted that these works consider the problem of suffering, as does the book of Job, but their answer is quite different. Pope is accurate in stating that they agree by and large with the viewpoint of the three comforters. That is, they teach that wickedness brings suffering and righteousness blessing. But the real answer of Job was distinctive and far above his comforters and different from these early treatments. However, it is of importance to notice that the subject received extensive treatment in early times and thus Job fits well against the background of that day.

Many, however, including Pope, have given a later date. Pfeiffer (Introduction to the O.T.) gives a date of about 600 B.C. Driver dated the book "most probably to the period of the Babylonian captivity" (Introduction to the Literature of the O.T., New York: Scribner's ed. of 1892, p. 405). A. Bentzen is uncertain. He places the date of the book

after the discussion of retribution in Ezekiel 18 and before the references to "the prophet Job who maintained all the ways of righteousness" in Ecclesiasticus 49:9. (Introduction to the O.T., 4th ed. Copenhagen: G. E. C. Gad, 1958 Vol. II, p. 179). Eissfeldt is not positive, but says "we should probably think of the post-exilic period, and perhaps most probably of the later period rather than the earlier, i.e., about the fourth century. The language of the book fits in with this, for it often reveals an Aramaic coloring," (The O.T., an Introduction, tr. by Peter R. Ackroyd, New York: Harper, 1965, p. 470). Both Eissfeldt's date and his arguments seem now to be invalidated by the Dead Sea Scrolls and better knowledge of the Aramaic language. Fragments of Job are found among the Dead Sea Scrolls actually dating from about 200 B.C. They are written in the paleo-Hebrew Script implying that there was a considerable history of copying behind them. And now to the further surprise of many, the Targum referred to above, an Aramaic translation of Job, has been found among the Dead Sea Scrolls. The copy is from about A.D. 50, but the translation itself is dated by the editors at about 100 B.C. Evidently Job was already a loved and famous book in the second century B.C.

More scholars have now veered toward a pre-exilic date. Albright dated it in "the sixth or fifth century B.C." (Supplement to Vetus Testamentum 3, - 1960, p. 14). Pope hesitatingly suggests the seventh century B.C. before the movements that brought the destruction of Israel (p. xxxvii) as the date of the dialogue but does not commit himself on the unity of the book. As we hope to show later, there are cross references from the main body of the book to every other part. There is therefore no need to question its unity and to say that it existed for centuries in partial form. Some have declared that the references to Satan betray Persian influence. Strange then that there are no Persian words in the book! Satan is a name of Hebrew derivation, not Persian. Actually, the theology of the book should not be used as a datum for dating because opinions will differ as to whether advanced theology indicates late borrowing or early revelation.

It would be nice if the language of Job could be used to indicate the date, but we do not have contemporary Hebrew--or eastern--dialects to use as a standard. The language of Job is difficult and must be discussed shortly, but it has been variously evaluated and can give us little help on the problem of dating.

In the absence of definite evidences for late dating and in view of numerous indications of a patriarchal milieu, it seems possible to hold to a Mosaic or slightly pre-Mosaic date in accord with much old Jewish and Christian sentiment. However, the New Testament does not speak on either Job's authorship or date, and the date is not of theological

concern. We may therefore hold our conclusion provisionally expecting further light, especially from linguistic studies.

Job and the Canon

In our Hebrew Bibles, Job is the second or the third book in the third division called the writings. Practically all the works on O. T. introduction, both conservative and critical, trace this three-fold division back as far as the prologue to Ecclesiasticus about 130 B.C. Critical scholars suppose that the third division in the canon was placed last in the collection because it was latest in time. The canon is said to have developed in three stages with the law being canonized first at about 400 B.C., the prophets second at 200 B.C., and the writings last at about A.D. 90. This final canonization was the work of the council of Jamnia. The idea is that the books of the third division were not generally enough accepted to be included in the second division at 200 B.C. On this view, Job was finished at least at a relatively late date and attained canonical status only after 200 B.C. Some more recent scholars who would place Job in pre-exilic times do not face the question as to why it was not included in the earlier canonical divisions.

Conservative scholars like E. J. Young and R. K. Harrison suggest that the tri-partite division was due to different types of authorship, rather than to different stages of canonization. (E. J. Young, An Introduction to the O.T., Grand Rapids: Eerdmans, 1949, p. 41; R. K. Harrison, Introduction to the O.T., Grand Rapids: Eerdmans, 1969, p. 284.) The claim is that the second division was written by prophets and the third division by men who had the prophetic gift, but not the prophetic office. This characterization would apparently apply to the author of Job. I have elsewhere argued against this view (R. L. Harris, Inspiration and Canonicity of the Bible, Grand Rapids: Zondervan, 1957, pp-129ff, 170ff). There is no biblical support for the distinction made between a prophet by office and a prophet by gift. Of course, in the case of Job, the matter is the more uncertain because, if Job were not the author, we have no valid information as to who was. Ecclesiasticus speaks of "the prophet Job" but his witness is too late to help, except that it reveals the attitude of Judaism of the second century B.C.

Harrison relieves the problem somewhat by emphasizing the self-authenticating character of the Biblical books. These books and no others won their way first into Hebrew hearts, and therefore into the Jewish canon. Job is surely a book that would have commanded wide acceptance by the people of God.

A further point, however, is important and is usually neglected by O. T. students. It is by no means certain that the division of books

found in our Hebrew Bibles is the division common among the ancient Jews. Indeed, there is positive evidence that it was not. The present three-fold division with five books in the law, eight in the prophets, and eleven in the writings, cannot be traced back of the Talmud which was codified in the fifth century. There is a three-fold division mentioned in Ecclesiasticus, as stated above, but there is no proof that it was our three-fold division. On the contrary, Josephus, earlier than the Talmud, evidences a differing three-fold division with five books in the law, thirteen in the prophets, and only four in the writings. From his terminology, it is clear that Josephus regarded such a book as Job--also Chronicles, Daniel and others--as among the prophets. This evidence fits much better the reference in Ecclesiasticus to Job as a prophet and in Matthew 24:15 to Daniel as a prophet. Far too long, the Talmud has been used as the point of reference in canonical studies. Earlier witness leads to quite different results.

Actually the three-fold division of the canon was not the only one. The N. T., the LXX and the Qumran evidence combine to show that there was also an ancient two-fold division of the canon into the Law and the prophets. This too I have argued elsewhere and need not pursue. But according to this division, Job would have been from early times accorded the place of a prophetic book. As a consequence, we cannot use the position of Job in the Hebrew Bible to argue either for a late or early date of its composition. Job was accepted, as far as our scanty evidence goes, from the time of its writing. If its prophetic authorship were acknowledged then, as it was believed later, this would doubtless have settled the matter of the acceptance of the book. In any case, the majesty of the style of Job and its other marks of divine inspiration would have commended itself to the ancient Hebrews. We need not doubt that it was accepted as canonical from the time of its writing, although the details are lost in the mists of antiquity.

The Language of Job

It is agreed on all sides that Job is a great book, as well as a beautiful one. It is also agreed by students beginning work in Hebrew poetry that Job is a difficult book to translate. Those who specialize in statistics say that there are more hapax legomena used in Job than in any other O. T. book. And the problems of translation are not entirely lexical either. There are unusual forms and some strange usages which, unless recognized, will lead the translator astray. An extreme example of the difficulty of translation is exhibited in the strange verse of the AV in 36:33. "The noise of it sheweth concerning it; the cattle also concerning the vapor"--a verse which as it stands is quite meaningless! The language is so unusual that some (F. H. Foster referred to in M. Pope, Job - The Anchor Bible, Garden City: Doubleday, 1965, p. XLIV -

hereafter called: Pope, Job) have supposed that the book was written in Arabic and what we have is a translation into Hebrew. If this be true, I would suggest that the translator did a poor job of rendering the work into Hebrew! On the face of it, such a view is unnatural. The first written Abrabic we have is from the 5th century A.D., and the first literature of any extent comes after the Hejira. It would be odd if our only monument of ancient written Arabic were in Hebrew!

It is true, however, that there are some words in Job that are neatly explained by reference to Arabic. For instance in 23:9, the words "work" and "hide" in the AV may be derived from words meaning "turn" in the Arabic. Also the word "drops" in the AV of 38:28, "the drops of dew" is found elsewhere only in Arabic. Again in 30:7, 17, the word for "flee" or "rest" in the AV and found only here has an Arabic cognate "gnaw." (Though the sense hardly fits--to gnaw the wilderness! Commentators must supply something!) Actually, the Syriac has the same word, so an Arabic origin is not proved. Indeed, this example shows the difficulty of proving an Arabic original for a word. A root may be known at present only in Arabic and in Job, but our known vocabulary of ancient Aramaic is woefully small and the word in question may have been used in Aramaic also. Only occasionally can the phonetic differences between Aramaic, Arabic and other languages be used to identify the original language of the word concerned.

An example may be given from Job 35:10. The word "songs" of AV is translated by Pope as "protection" deriving it from the Arabic root d m r "who gives protection in the night." But the root also is now recognized in this sense in Ugaritic as a name of Baal (though not so recognized in Cyrus Gordon's Ugaritic Textbook, Glossary) (Pope, Job in loc.).

A word on the place of Aramaic. There have been others who thought Job was written in Aramaic and translated into Hebrew. On the face of it, this view would be more natural, for Aramaic was used to the east and north of Palestine in pre-exilic times. According to Genesis 31:47, Laban spoke Aramaic and it would be quite possible to hold that Job did too. There are several Aramaic touches in the book. In 16:19, the same pair of words for witness is found, as is used by Jacob and by Laban in Genesis 31:47, Galeed and Jegar-Sahadutha, and the word sahēd is used nowhere else in the Bible. Students of beginning Hebrew will be relieved to find that the verb qatal does occur in Biblical Hebrew--twice in Job and once in Psalm 139, which has several Aramaic touches. By contrast, it occurs seven times in the short Aramaic sections of Daniel and Ezra. Again, millā meaning word occurs several times in Job. This in itself is not surprising. It also occurs a number of times in other Hebrew poetry as a synonym of dābār. But in Job,

the plural of millā thirteen times has the typical ending of the Aramaic noun--iyn. Job also uses the Hebrew masc. pl. form in--iym ten times. The force of this example is slightly blunted by the fact that Phoenician and Moabite also use this ending. It was not peculiar to Aramaic.

Other words cited as rare in Hebrew, but appearing in Aramaic are hap "clean" (33:9); nākā "smite" (30:8) and zaCak "extinguish" (Job 17:1). The last example is curious for it presents an argument in reverse. This word is the same as another word daCak "extinguish" which is used five times in Job, three in Proverbs, and once in Isaiah and in Psalms. The two words are cognate roots. But according to ordinary Semitic phonetic law, the root with "d" should be Aramaic and the one with "z" should be Hebrew. So it is Job that shows a variety of usage and the other books which use only the Aramaic form.

There is another Aramaic form of some interest for it shows mixture. In 37:4, the AV "stay them" (yecaggēbēm) comes from an Aramaic root cqb meaning to "hold back." But it now seems that the final "m" is not the pronoun "them" but the enclitic "m" common in Ugaritic. It would therefore seem that the form is not an Aramaism but an archaic form sharing some features of Ugaritic and some of later Aramaic. It should be pointed out that several grammatical features formerly thought to be Aramaic are now seen to be native to old Canaanite, as evidenced in Ugaritic--so much so that Albrecht Goetze even classified Ugaritic as Aramaic. Most now hold that these features were simply early Canaanite, some of which survived in or were borrowed into Aramaic. In short, many features formerly called Aramaisms (and words called "late and poetic" in Brown, Driver and Briggs Hebrew Lexicon) are now seen to be archaic.

It should be recognized that Job's peculiarities are not limited to Arabic and Aramaic evidences. The word for "vapor" in Job 36:27 (AV) is used elsewhere only in Genesis 2:6. The old translation "mist" or "vapor" was a guess. The word can now be identified as borrowed through the Akkadian from the Sumerian. It means "river" and refers to the river of Eden (see R. L. Harris, "Mist and the River of Eden," Journal of the Evangelical Theological Society, Vol. 11, (1968) p. 177). Another Sumerian word may be concealed in the word for the constellation Mazzaroth (39:32 and "north" in 37:9 AV). It is possible that the "r" reflects the "l" of the Sumerian word for stars which still appears in the Jewish greeting "Mazal tov"--good luck!

There are also Akkadian influences in Job. In 33:6, man is said to be a creature "nipped from clay" i.e., created from, or of, the earth. The same expression occurs in the Gilgamesh Epic. Interestingly, it also occurs in the hymns of the Dead Sea Community, doubtless in

dependence on Job. (Pope, Job in loc. and T. H. Gaster, The Dead Sea Scriptures, rev. ed. Garden City: Doubleday, 1964, p. 133).

In 29:4, the word "secret" in AV is difficult but is cognate to the Akkadian sadādu meaning "to protect." "The protection of God was over my home."

In other cases, however, words in Job which are cognate to Akkadian are also found in Ugaritic. An example given by Pope (Job in loc.) is the root c^mq which usually means "valley" and is so translated by AV in 39:21. But a better sense is gotten from the meaning "strength" attested in Akkadian and Ugaritic both.

One could well wonder if the peculiarities of Job were due more to similarities to the old Ugaritic material than to either Arabic, Aramaic or Akkadian. The borrowed Akkadian words concerned are few, although we have an extensive Akkadian vocabulary for comparison. Our vocabulary of old North Arabic is nil, and of Aramaic is limited. Even our Ugaritic comprises only a fraction of that dialect. So it is well to be cautious. But Ugaritic influences are of various kinds, both in vocabulary, grammar, and concept. It would seem more likely that Job was more indebted to the northern and western Ugaritic neighbors.

Only a few of the Ugaritic parallels need be given--more are pointed out by Pope who has made an important contribution to the study of Ugaritic in his book El in the Ugaritic Texts, etc. The word "acquaint" of AV in 22:21 is better taken with the sense "yield" as in the shaphel conjugation in Ugaritic. The word "one" of AV in 23:13 could perhaps be the Ugaritic ḥd cognate to Hebrew hz and the phrase would mean "He, when he takes hold of a person..." Pope prefers a slight emendation looking in a different direction. In 36:28, the word "abundantly" of AV is better taken as the Ugaritic rb "showers." In 39:14, the word "leaveth" of AV is better taken as the Ugaritic cdb cognate to Hebrew z^b meaning "set," "part" (Gordon, Ugaritic Studies in Glossary) and refers according to Pope (Job, in loc.) following M. Dahood to the ostrich laying her eggs in the sand. In 39:25, the word "among" of the AV is read bd by Pope and NEB with the Ugaritic significance "song" or trumpet "blast"--"at the blast of the trumpet he saith Aha!"

A more significant borrowing from the Ugaritic is found in 36:30, 33 where the preposition "upon" or "concerning" of AV is taken to be a shorter form of Elyon, the Most High as is witnessed to in Ugaritic. This rendition of the preposition c^al is used repeatedly by Dahood in his studies on the Psalms, also in the Anchor Bible Series. The difficult vs. 33 would read: "The Most High speaks in thunder; his anger burns against evil."

There are other similarities of Job to the Ugaritic literature. The use of an enclitic "m" on the end of verbs occurs in Ugaritic as it does in Akkadian. The occasional use of this feature in Biblical poetry is now widely recognized and several instances where "m" formerly was thought to be a 3 masc. pl. objective pronoun are now classed as the enclitic "m." One instance has been noted above, Job 37:4. Other probable cases are 4:19; 17:1 and 24:1. Also, Gordon remarks (C. H. Gordon Ugaritic Studies - Grammar, Rome: Pontifical Bib. Inst. 1965, p. 138) that "waw" always stands first in a coordinating situation, but may be delayed if it is in a subordinate clause. The Masoretes punctuated 36:7 so that the second "waw" began a new clause. Pope gets better sense by translating "with kings on the throne he seats them." Also the later "waw" in this verse may be so treated: "and they are exalted forever."

There are some cases of Ugaritic phrases used in Job. In the difficult poem on wisdom, 28:11 the AV says "He binds the floods from overflowing." The context apparently speaks of mining operations where precious stones are found but not wisdom. The phrase in 28:11 mibb^ekiy n^eharot has been taken as the preposition min, plus the root "to weep." But there is another root nēbek meaning "spring" used only in Job 38:16. This root was suggested already in Brown, Driver, Briggs for 28:11 and now the phrase is found in Ugaritic as the word for the "sources of the two rivers" where the dwelling of the Ugaritic deity El stood. The idea is that the miners reach the deep springs of water in their search for treasures.

Another such instance is 36:13, where the phrase "hypocrites in heart" AV is the same phrase "impious-minded" (Pope, Job in loc.), applied to the evil actions of the goddess Anath.

From this brief survey of lexical and grammatical features, we come to the astonishing conclusion that the book of Job is difficult Hebrew! But it may be said with some confidence that it is not difficult because it is late and aramaic, or late and Arabic in flavor. It shares some of these peculiarities regardless of their date or origin. But it also evidences touches of Mesopotamian language and clearly shows similarities to the old Canaanite dialect of Ugarit. It need not be supposed that the author lived in Ugarit. It may be remembered that Hinter Syria was a crossroads of caravans from Ugarit, from Canaan, from Arabia and from Mesopotamia. If Job wrote the book and was a rich and learned gentleman of the sons of the East, he would have had an international outlook and connections such as the book of Job shows. We do not know enough about ancient dialects to date Job by its language. But there are indications that it would fit an early date, better than the later.

The Literature of Job

The structure of the book is well known. There is a prose introduction and conclusion. In between, there is an extensive poetic dialogue. Job, in great affliction raises the problem of innocent suffering.

There are two rounds of speeches of Job and his three friends, Eliphaz, Bildad and Zophar. On the third circuit, Eliphaz speaks, then Job, then Bildad speaks very briefly. Job gives a long speech ending with an oath of innocence.

The place of a third speech by Zophar is taken by a young upstart, Elihu, who is amazed that older heads have not put Job in his place. When Elihu is finished, or perhaps interrupting Elihu, Jehovah speaks to Job out of the storm. He speaks twice with Job and Job briefly responds each time in faith and humility. This leads to the final prose section chronicling Job's restoration to God's favor, to health, and to prosperity.

There is no Biblical parallel to the structure of Job, and no close parallel in ancient literature to the format, although, as mentioned earlier, there are other treatments of the problems raised. The problems of the suffering of the innocent and the prosperity of the wicked have perplexed many and are treated by the Psalmists. Asaph asked "Will the Lord cast off forever?" but confessed "this is my infirmity, but I will remember the years of the right hand of the Most High" (Ps. 77: 7-10). He trusted that his affliction would be removed in God's time. Psalm 88 is full of complaint, but does not see through the problem to an answer. Psalm 37:35 complains that the wicked prosper "like a greenbay tree." But the answer is that the wicked man is soon gone. Psalm 73 comes closest to the thought of Job. The double problem of the suffering of the righteous and the prosperity of the wicked is solved in the sanctuary of God and, like Job, the Psalmist's thought is directed to God alone in heaven. But Job draws out the argument in extensu and reaches a grander expression of his conclusion.

Efforts, of course, have been made to fragment the book of Job, as has been done with almost every other O.T. book. The prose parts at the beginning and end have been cut off. The speeches of Elihu and of Jehovah at the end have been called additions. Chapter 28 on wisdom has been questioned as an intrusion.

Some conclusions are not only unnecessary, they go against the positive indications in the book of a unity. And there are other ancient compositions (e.g., the Protests of the Eloquent Peasant, ANET, pp. 405ff) which have a poetic body sandwiched between a prose introduction and conclusion.

It is true that the Tetragram YHWH is used in the introduction and conclusion, but not in the poetry. But 38:1 uses it to introduce Jehovah's highly poetic reply to Job from the storm. Also it seems that Bildad in Job 8:4 refers to the catastrophe that killed Job's sons as related in the introduction. There are many places where one speaker in the dialogue refers to what another has said. The reference to man born

of woman being born to trouble is given by Eliphaz in 5:7, by Job in 14:1 and by Eliphaz again in 15:14 and by Bildad in 25:4. Job's long speech in 38:34 quotes a line of Eliphaz, 22:11. Also Job in 27:20 repeats a previous phrase of 21:19. The Elihu speech of 34:3 repeats Job's remark of 12:11. The same is true of 33:11 with 13:27. Even the wisdom chapter 28:26 is paralleled in the speech by Jehovah in 38:25.

It is of some interest that the newly discovered Aramaic translation of Job (J.P.M. Van der Ploeg and A.S. Van der Woude Le Targum de Job, Leiden: Brill, 1971) follows the Hebrew text very closely. It is of course fragmentary. There are only two or three such instances of dislocation covered by the preserved text of the Targum (e.g., Pope's insertion of 26:1-4 between 27:1 and 2 and the dislocation of 31:38-40 in N.E.B.) But to the several dislocations alleged by the New English Bible, by Pope and other commentators, the Targum gives no support. On the other hand, the Targum has one verse dislocated in Job's second response to the Lord (40:5 replaces 42:3). The witness of the Targum, of course, cannot be pressed. It only goes back to about 100 B.C., but such as it is, it is in the direction of the integrity of the text of Job.

The LXX text of Job presents problems of its own. Origen and Jerome say that it was considerably shorter than the Hebrew, but our major manuscripts do not show these lacunae. They presumably have been filled out from Theodotion or some other source. The Old Latin witnesses to the shorter text, but this witness is fragmentary and it is hard to evaluate Origen's witness without more information. The witness of the new Targum is the more welcome, as it reaches back almost to the days of the original LXX translation.

As to the poetry and style of the book of Job, it may be helpful to apply to it remarks I have made elsewhere on the Psalms ("The Psalms" in The Biblical Expositor, ed. C.F.H. Henry, Phila: Holman, 1960, Vol. II). It is well known that Hebrew poetry is characterized by parallelism and the use of synonymous expressions to gain repetition. But the secret of great Hebrew poetry is not its rhyme and meter. Mere rhyme and meter may be found in English doggerel like the Mother Goose rhymes for children. Humpty Dumpty had a great fall. But we can hardly say that he fell in great verse! So it is with Hebrew poetry. The poetry of Job is great because it deals in magnificent ways with great subjects. The thought and conception is great. For this reason, it is great poetry, even in a fairly literal translation, such as that of the AV. I once had a friend, in the family, not a Bible student or scholar, who characterized the lines in Job 38:7 as the most beautiful in the English language . . . "Who laid its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?" The intensity of Job's trial is shown in the introduction with the successive reports of calamity punctuating his peace like pistol shots in the night.

The depth of his trial is revealed in his facing in its stark reality the awfulness of the problem of a good God who grants no justice. Note that Job spends very little time on his physical ailments. Not once does he tell us where it hurts! Because Job's hurt is the hurt of the heart of lost humanity. And by the same token, the book rises out of the depths of despair to confident heights of faith and revelation of God. Some commentators profess to find contradictions in Job's speeches and even assign part of his last speech to Zophar. They fail to realize that Job is grappling with what some today call the antinomies of existence. He sees the problem deeply. But he never lets go completely of his faith that these problems of earth have an answer in God. And he rises almost to the beatific vision in his assurance that he himself with his own eyes will behold God and then all will be well. But as in the case of Martha, whose hope was for her brother's future resurrection, God graciously gave a larger promise. Jesus said to Martha, "I am the resurrection and the life." And to Job, God said I am the Almighty God. In my protection you are secure. Pope is correct that the "book presents profundities surpassing those that may be found in any of its parts . . . the values men cherish, the little gods they worship--family, home, nation, race, sex, wealth, fame--all fade away . . . confidence in this One is the only value not subject to time." (Pope, Job, p. lxxvii). Job is great literature. And it has answers from God.

Mythology? or Revelation?

In addition to all the problems raised by the unusual dialect of the book of Job and the problems of the theology yet to be considered, there are problems that we turn to now concerning the alleged mythical background of the book.

A prominent feature of the book of Job is the reference to Behemoth and Leviathan in Chapters 40 and 41. What are these creatures? They are famous enough that an ocean liner was named after one and the other has become a synonym for something of jumbo size. It is possible that these are ancient names for actual animals and the hippopotamus and crocodile have most often been nominated. However, advancing study of ancient times and, especially the discovery of the mythology of Ugarit, has inclined many to find here and elsewhere in Job a reference to the mythology of the cultures surrounding Israel. The question before us is, must we recognize in Job such mythology and if so, does it present theological problems?

The problem concerns not only Job, but Psalms, Isaiah and passages in a few other books as well. Leviathan is mentioned by name in Psalm 74:14; 104:26 and Isaiah 27:1, as well as in Job 3:8 and 41:1. The reference in Isaiah calls Leviathan the fleeing serpent, the crooked

serpent. The former expression is found also in Job 26:13 in a context that also may be mythological. Pope (Job in loc.) says that the reference in Job 26:13 is to the dragon that causes eclipses! The line in Isaiah is very much like a Ugaritic text: "Because thou didst smite Lotan, the writhing serpent/didst destroy the crooked serpent/the accursed one of seven heads" (C.H. Gordon Ugaritic Literature, a Comprehensive Translation, Rome: Pontifical Bib. Inst. 1949; cf. also ANET p. 138). The words "writhing" and "crooked" are those used in the Isaiah passage. Furthermore Leviathan in Psalm 74:14 is pictured as multi-headed. It looks very much as if Leviathan sometimes in the Bible is a name for a mythological monster. This seven-headed monster is pictured on a seal and on a piece of shell as a somewhat dinosaur-like creature with seven heads placed one below another on the long neck. A hero with a spear is seen on the seal having pierced the lower four heads of the dragon. Apparently the seal depicts the conquest of Leviathan, or Lotan as the Ugaritic pronunciation has it. It is pictured in ANEP.

The question is, how does such a description of Leviathan fit in with Biblical revelation? The answer is not too difficult. The Bible uses the mythology of antiquity without approving of it. The symbolism of Daniel is instructive. In Daniel 7, the first kingdom, the Babylonian, is symbolized by a lion with eagle's wings. This symbol is well-known from Mesopotamian architecture. In Daniel's vision, God used this symbol to identify Babylon, but there is no approval or disapproval of the symbol. Actually the dreadful fourth beast of Daniel 7 with ten horns is pictured again in Revelation 13 as a dragon with seven heads and ten horns. The devil in Revelation 12 is also pictured as a dragon with seven heads. Presumably these instances tell us that the old mythological symbol of an evil dragon is used as a symbol of the devil and his minions. [We may conclude that mythological symbols are used in the Bible for purposes of illustration and communication of truth without in the least adopting the mythology or approving of its ideas.]

Albright argues that this process was widespread in ancient Israel and calls it "demythologizing," though rejecting the Bultmannian overtones of that word. (Albright, Yahweh and the Gods of Canaan, Garden City: Doubleday, 1968, pp. 183-207). He gives examples of pagan deities or practices which were part of Israel's background, but were robbed of their pagan meaning before they were made a part of Israel's religion. His example is the word "cereal" which we use daily without in the slightest taking part in the worship of the goddess Ceres or believing that she spent half of her time in the underworld.

Albright makes the flat statement, "It may confidently be stated that there is no true mythology anywhere in the Hebrew Bible. What we

have consists of vestiges--what may be called the 'debris' of a past religious culture" (op. cit. p. 185). Actually Albright goes farther than is necessary in finding examples in the Bible. He assumes that the word tehôm in Gen. 1:2 comes from the ancient myths of Marduk's fight with Tiamat when he created the world from her carcass. Albright believes the old story was demythologized. Actually, we should remember that many of the ancient deities were named after natural objects and forces. Deus means sky, Chronos means time, Tiamat and tehôm mean fresh water, Yamm means sea. All of these items were deified probably because of animistic ideas. It is not clear that tehôm first meant the deity of the water, then became demythologized into water. Rather it was the reverse. There was a god Yamm in Ugaritic who was god of the sea, but the meaning "sea" in all probability came first, not vice-versa. And usually when the word yamm is used in the Hebrew Bible, it is used without any reference to a deity of the sea at all.

Nevertheless, it is true that in Job there are several instances where mythological items are referred to and we should recognize these without concluding that the book had pagan overtones in its make-up. These are studied in a perceptive article by Elmer B. Smick, "Mythology and the Book of Job," Journal of the Evangelical Theological Society, Vol XIII part 2, 1970, pp. 101-8.

Job cursed his day at the beginning of his dialogue. In the process, he calls for a curse from "those who curse the day (yom)" or "those who curse yamm (God of the Sea), those skilled to rouse Leviathan." This mythological reference is only an allusion and means no more than our use of Norse deities for the names of the days of the week. But it is probable that there is here an allusion to evil deities.

Other references to the sea as a deity may be found in 7:12. "Am I the Sea God (Yamm) or the Sea Serpent (Tannin) that you set a guard over me?" asks Job, and in 9:8, Job acknowledges God as creator of the stars "who treads on the high places of the sea." The idea of "high places of the sea" is peculiar. The corresponding word in Ugaritic means the "back" of an animal or man or god (C. H. Gordon Ugaritic Studies -- Glossary). Therefore, the suggestion is that God the creator is pictured as trampling on the back of the god, Yamm, in confining the sea to its borders. A word of caution may be expressed. These may be references to mythology, but again, the words yamm and tannin have literal meanings which are not impossible in these two contexts. We may find here the mythological motifs, but also we may have some reservations.

In 9:13, close to the yamm context, there is the mention of the "helpers of Rahab" who bow under him. Rahab is mentioned again in

26:12: by his strength he put the sea (or the Sea God Yamm) to rest; by his wisdom he smote Rahab." The following verses speak of his conquering the fleeing serpent as already mentioned. It is true that Rahab can mean "proud ones," and to quell the sea is a natural figure, but it is perhaps more likely in these contexts that Job celebrates the power of God in conquering the evil and proud mythological deities of the heathen.

Another pair of deities is found by some in Job 38:36. "Who hath put wisdom in the inward parts (tuhot) or who hath given understanding to the heart (sekwyi)?" Here Pope (Job, in loc.) and others find mention of the Egyptian god of wisdom Thoth and Mercury (Coptic: Souchi). Albright accepts the translation Thoth, but declares the alleged Coptic name of Mercury arose by a modern mistake (op. cit. p. 245ff). The traditional translation of the words seems quite enough in this passage.

Another alleged reference to a pagan god is in 5:7, "Man is born to trouble as sparks (sons of Resheph) fly upward." Resheph was indeed the god of burning and pestilence, but resheph also referred to literal fire and pestilence. The sons of Resheph are not understandable in this context if it refers to a deity. The traditional rendering is satisfactory.

There are a few other alleged mythological renderings, but they are probably not necessarily so. The references to Behemoth and Leviathan in 40 and 41 remain to be considered.

The word Behemoth is merely the plural of the word "cattle." The plural of majesty or excellence could thus designate a big cow-like beast and the hippopotamus has been suggested. Pope (Job, in loc.) adopts the mythological interpretation and speaks of the human-headed bull of heaven pictured like the water buffalo of the swamps above Galilee. What was said above is applicable here. There was a bull of heaven in mythology and the Behemoth could have been that. This reference in Job could be, on the other hand, a literal water buffalo. Or it could have been a hippopotamus with which Palestinians were familiar, even though these animals did not live in the Jordan area. Verse 23 does not demand that they did. Mention of the strong tail, however, fits neither the buffalo nor hippopotamus. I would suggest that most fearsome of beasts, the elephant. The elephant even more than the hippopotamus drinks up the river at a gulp and the African elephant is not tamed. It is true that the elephant's tail also is minimal, but the astonishing feature of an elephant is the appendage at the other end. Is it not possible that the Hebrew znb could refer to trunk equally as well as tail?

Leviathan is here pictured not as an evil deity, but as an animal. Again, we remember that the deity was usually invented by investing a

normal object or animal with divine powers. There was probably at some time a literal animal called Leviathan. If this reference in Job is the deity Leviathan, it is odd that his main feature, his seven heads, is not mentioned. Rather his natural parts and physical strength and ferocity are dwelt upon. The sparks and smoke from his nostrils surely are but hyperbole. Whether it refers to the crocodile or to a whale, we perhaps cannot be sure. Obviously, it is a creature of the sea which was so greatly feared that in mythology it became worshipped.

This is, I believe the extent of the mythology of Job. We turn now to its theology.

The Theology of Job: The Character of God

We come in this last section to the climax of the book of Job which is, as all realize, the revelation of God who speaks to Job out of the whirlwind. Job in his agony had sought for God and asked to set out his case before God. He had pleaded his innocence before God. Now at last God speaks and Job, though the confrontation is not what he had asked for, nonetheless has the answer to his deepest desire and he is satisfied.

There is somewhat of a problem in studying the subject of the character of God in the book of Job, for much of the book is fallacious in its revelation. We can say this reverently, of course. All of the book is inspired and actually all the characters except Satan express some elements of truth, but at least the speeches of the three comforters are not normative for theology. Job himself, as we have seen, grew in his faith and understanding. Surely Job's idea of life after death progressed greatly during the course of his trial. Some things Job said about God are true. Some things are not. So, much of the dialogue is not divine teaching and for fully authoritative teaching about God, we are restricted to the speeches of Jehovah at the end and to the prose framework at the start and finish of the book. We may remark that the case is somewhat like that in Ecclesiastes. There also, there is much in the book that is preliminary to the conclusion. The author there tries various philosophies of life and finds them false. He is shut up to the final conclusion that the chief end of man is to fear God and keep His commandments. So also in Job, it is the final answer that we want. It was the ultimate vision of God that satisfied the patriarch's heart.

God reveals himself first to Job as creator. It is of interest to compare God's first revelation in Genesis. The sacred scriptures begin with the creative activity of God. Here God is superlatively shown to be God without competitor or equal. The corollary is that God is the only eternal one and all else sprang into existence at God's command. The

first chapter of Genesis outlines a procedure in God's creation. Job gives none of these details. The teaching is contained in highly figurative rhetorical questions that remind us how puny man is in comparison to the power of God, the Creator of all. One need not explore the use of time as a fourth dimension to realize that time for us is very short. We are creatures of a day. The Psalmist says that we are like grass which grows up in the morning and is cast down in the evening (Ps. 90:6). But God is eternal. A thousand years to him is but a watch in the night. Where wast thou when I laid the foundations of the earth (Job 38:4)? How we would wish to know at least some of the secrets of God's creation! How old is the universe? Is the big bang theory of the origin of matter correct? And if so, did the original fireball spring into being when God first enunciated the laws that govern time, space, energy and matter? What is matter and what is energy after all, now that we have found to our horror that they are interconvertible? We have begun to see in recent years something of the ferocity of elemental force, as well as something of the immensity of the reaches of space. We might remember that we are not the first ones to know a little something of these things. Lightning probably awed the ancients as much as it frightens us. And among the Greeks at least, there was at least an idea of the distances of space. Two hundred fifty years before Christ, Eratosthenes in Egypt had measured the circumference of the earth to within ten percent of the correct figure (see the article "Eratosthenes" in the Encyclopedia Britannica). And Ptolemy, the astronomer, shortly after Christ, assures us that the distance to the stars is so great that the earth in comparison is a point without magnitude. His estimate was around a billion miles. We know now that his estimate was far too small. But man is about as puny beside a billion miles as beside ten-billion light years.

It is hardly necessary to add that God does not tell Job that the world is set on foundations with supporting pillars and a cornerstone. The morning stars do not really sing and the bounds of the sea are set not by doors and bars. Its bounds are set by gravitation--if only we knew what gravitation is! Elsewhere (26:7) Job had confessed that God hangs the earth on nothing. But how God hangs the earth and how he formed the earth and the world are still mysteries which we attempt to probe, but how little we understand of the power of God the creator.

I am convinced that one great problem of modern thought is the result of a determined denial of God's creatorship. Evolution is now in the popular mind today an explanation of how God created (a false explanation, I believe.) But it has become an alternative idea to God's creation. Evolution, however, cannot explain the beginning of things. It is accompanied by purely philosophical concepts of origin by chance, the eternality of matter, etc., and a flat denial of God. One result is that human personality is unexplainably alone in a sea of chaos. Thought

has no basis for validity. Art has no reason or coherence. Life has no meaning and death no hope. Against this torrent of despair comes the clear revelation of God. "Before the mountains were brought forth or ever thou hadst formed the earth and the world even from everlasting to everlasting, thou art God" (Ps. 90:2). It is significant that when John hears the angels in heaven praising the Father, their song is "thou art worthy...for thou hast created all things and for thy pleasure they are and were created." If God be really the Creator, we are assured that he is the ultimate reality. There is none behind or over him. Job no longer seeks an umpire. There is none beside Him.

But God is not only transcendent Being. He reveals himself to Job in his providence. The Westminster Shorter Catechism defines God's works of providence as his "most holy, wise and powerful, preserving and governing all His creatures and all their actions." God is immanent in the sense that He is active in His creation. He is not a part of the world process. But He directs the world process in wisdom that we are only beginning to appreciate. Because there are second causes, some men now stop with second causes and leave God out. The result is a material universe that can never explain itself or satisfy man who, if he has any significance at all, has a non-material aspect we call the soul. Does Job know the weather? Can he direct the thunder? I understand that the force of a hurricane is equal to several atomic explosions each minute. The mere force required to make the wind blow at sixty to a hundred miles per hour over a diameter of some hundreds of miles is staggering. It is no contradiction in the Bible when Isaiah 5:6 says that clouds bring rain and Job 38:28 asks "Hath the rain a father? Or who hath begotten the drops of dew?" Again the poetry of Job is striking in its figures of speech. And the thrust of it is that puny man can observe the stars, but it is the Almighty God who guides the stars in their courses. There is matter of great comfort here. We are not alone in the fell clutch of circumstance and we do not suffer under the bludgeonings of chance. We live under the protecting shadow of a Sovereign God.

The providence of God extends to the remarkable and peculiar phenomena of the animal world. Do you understand the gestation of the wild goats? Obviously, as an ancient cattleman, Job knew something of the mating and birth of his animals. We know much more. We know that sperm and ova are produced and that they unite in the miracle of life. The chromosomes and genes intermingle, then the cells multiply. Some become liver tissue, some nerve cells, some bones and some blood. And how is it and why is it that it all happens just this way? What man would have dreamed up the ostrich, that peculiar bird. The only bird, I understand, with eyelashes! Why, I have no idea. The only bird, I understand, equipped with a bladder! Again, why? There surely is a reason, but how strange are some of God's creatures! Some have

questioned if the ostrich is as dumb as the verses seem to say. I suppose that depends on what you compare it with! Most would not think of turkeys as dumb, but I have seen young turkeys hang themselves getting out of the tree where they roosted! The ostrich is dumb on some counts. Yet as the passage says, when she lifts herself up, or as Pope (Job. in loc.) explains it, when she spreads her tail feathers and runs, she can outdistance any horse with ease. The wild ass, the ox, the ostrich, the horse, the hawk, the vulture--these are but samples of the varied, specialized and peculiar creation which God controls. And if God controls these creatures of the wild, he can care for me. Bryant said of the waterfowl,

"He who from zone to zone guides through the distant
air thy certain flight
In the long path that I must tread alone can guide my
steps aright."

The example of Behemoth and Leviathan have been dealt with already. The teaching is that he who made Behemoth the chief of the ways of God can make his sword to approach unto him, (40:19). Is it not a powerful thought that God is in control? And remember that this control depends not just on power, but on infinite wisdom as well.

The essential affirmation of the book of Job, however, is not the mere power and wisdom of God, marvelous as these are, but the affirmation of the righteousness, the rectitude of God. This was Job's problem. He was ready to acknowledge the power of God. Indeed, that God's power was far beyond Job's was part of his problem. But is God good? Abraham confessed that the judge of all the earth will do the right (Gen. 18:25). Job had questioned. It is not right for God to destroy the perfect and the wicked (9:22). But God cannot let pass that charge. Job humbles himself in his first answer. But God demands a further answer. "Wilt thou annul my judgment? Wilt thou condemn me that thou mayest be justified?" (40:8). Job could see but the tiny fringe of God's purposes. God reveals himself as one who above all is holy, righteous and just. Job's sin was not final. His faith burned low at times but was never out. He trusted God even when he doubted God's ways and God led him through the sea, even if not on dry land.

But there comes a day when others must meet God. I quoted above from Henley's poem, "I thank whatever Gods may be for my unconquerable soul." I am told that later, Henley lost his ten year old daughter and was broken up by the tragedy. Our souls are not unconquerable. Some day all will stand before the judgment seat of God in an experience not like Job's, and not like the alleged person to person encounter of existentialism, but in the dark. And in that dread day,

all men will lay their hand upon their mouth for the judgments of God are true and righteous altogether and they are final. No man then will annul God's judgment and Satan will then be put away, and death and hell consigned to the lake of fire, and God's power, wisdom, glory, and righteousness will be fully revealed.

There is one more point. The conclusion of Job, like the prologue is part of the book and has a lesson. God is merciful. You have heard of the patience (or endurance) of Job and have seen the end of the Lord that the Lord is very pitiful and of tender mercy. Job was restored even in this life. He had come to trust in a future life. But even this life is blessed for the child of God. So Satan was overcome as he will be vanquished at last in God's good time. He will overcome him by the blood of the Lamb of God, for the accuser of our brethren shall be cast down who accused them before the throne of God day and night. Therefore rejoice ye heavens (Rev. 12:10-12).

The Theology of Job: Rewards

Pope is correct, "The issues raised are crucial for men and the answers attempted are as good as have ever been offered" (Job, p. LXXVII). Pope himself misses, I believe, one grand answer in Job--the doctrine of the future life. The name "theodicy" was applied, I believe, by Leibnitz to the question of the justification of the ways of God with regard to evil in the universe. It is a problem for theism. Beudelaire, seeing the injustice in the world and hearing that God was in control, remarked that "your God is my devil." He was not so far wrong! The Bible says that in a sense the devil is in control of much that goes on in this world. The indispensable prologue to Job makes it clear that Satan has much power here and now--with the necessary caveat, under God. This is not the best of all possible worlds. That was the deists' perversion, not the Christian teaching. "In the world, ye shall have tribulation" is a further statement of Job's complaint: "Man is born to trouble as the sparks fly upward." We ask in our groaning, why does not God do something in Vietnam, in Bangladesh, or with the Berlin wall? We ask, worse yet, why did God do what he did years ago in the Lisbon earthquake, or today in the Calcutta tidal wave? Is God cruel? Is Krishna the destroyer actually a part of the deity? These were the awful thoughts that crowded in on Job when he was called upon existentially to face the question posed in Ecclesiastes 4:1, "the oppressions that are done under the sun."

Job did not know and the comforters did not know that Job was suffering for the honor of God himself and to the shame of Satan, the author of sin. A groaning world today has not read the prologue of Job. It does not believe in Satan as really evil, or in God as really good.

As a result, a European leader like Hermann Hesse turns to Eastern philosophy denying, as he does in his Siddharta, all distinctions of right and wrong, of pain and pleasure, of man and God and eternity. All becomes merged in a river of indistinction. There is no meaning. As Matthew Arnold had said in Dover Beach,

We are here as on a darkling plain swept by confused alarms of struggle and of flight where ignorant armies clash by night.

Job cursed his day. Pope remarks (Job. p. xiii) that James 5:11 gives an unbalanced view in referring to the patience of Job. That, however, was when the book began. Job gave absolute submission to the will of God. Because God was God, Job was at first content. And it should be noted from 1:22 and 2:10 that this is the truly acceptable attitude before God. But theory is one thing and life is another. God would give the world an example in extremis. He does that sometimes. Paul called himself an example of God's deepest grace. Ananias and Sapphira were made an example to the early church. D. L. Moody heard a preacher say, the world has yet to see what God can do with a fully yielded Christian. Moody said, I will be that man. And God made him a great example to bless the hearts of multitudes. God made Job an example and a comfort to thousands since his time. God may have even laughed as he used Satan to direct Job's longing, and ours also, to higher things than children, and sheep, and camels and oxen. God had a plan for Job's life--and for yours.

But Job now descended into the valley of the shadow. And in his misery, he longed for death as the final answer. In lines of great beauty he sought the grave "where the wicked cease from troubling and the weary are at rest." Hamlet pondered suicide. There are only two cases of suicide in the Bible--Ahithophel and Judas. Suicide is not the way out for one who believes that there is a God and that our life is sacred because we are made in God's image. And these great verities Job could not forget. But Job's first three speeches each end with the longing for the oblivion of the grave.

Eliphaz confronts Job with a different view. He even claims a revelation (4:13) though he was clearly a false prophet. He declares that foolish men, i.e., sinners, are the ones who suffer and that therefore God must be chastening Job. If Job repents, God will wonderfully restore. Eliphaz here, as far as I can see, speaks for the other friends including Elihu. I can see little progress in the argument of the "miserable comforters" as Job called them. They declare that Job must have sinned and therefore he suffers. If he will rectify his conduct, God will restore him. Actually this is the view expressed in those several

related treatises on suffering from Egypt and Babylonia which was referred to in the first lecture. This is really the view of the world today. If there be a just God, he must punish sin now and reward righteousness now. If this is not done, we cannot believe that God is real. This attitude was dramatized by the skeptic, Robert Ingersoll. On the platform, he would dare God to strike him dead in one minute. The audience waited in silence and at the end of a minute, he pocketed his watch declaring that he had proved that there was no God. On one occasion, a newspaper editorial the following day asked if the little man had thought that he could exhaust the patience of the Almighty in sixty seconds! But twentieth century man is not noted for his patience. We expect judgment now or else not at all. Really the view of the three comforters amounts to the idea that you get all your hell and all your heaven in this life! There has been some question about Job's doctrine of resurrection. But note that not one verse in the speeches of the three friends or Elihu direct Job's eyes to the hereafter for bliss or blame. Their's is the little quid pro quo of the disciples, "Master, who did sin this man or his parents that he was born blind?" Christ's answer applies also to Job, "Neither... but that the works of God should be made manifest in him." And God's works in Job at the last were manifest to devils, angels, and men.

In Job's first round of speeches, he doesn't get much further than an anguished cry to God for relief and a plea for death. He declares that he is not wicked (10:7) and complains that God destroys the perfect and wicked alike (9:22). Job has no chance, for there is no possible umpire between him and God (9:33); he therefore asks God to take away his hand before he goes to the land of no return (10:21).

The picture of the grave that Job draws thus far is close to oblivion. Indeed this is his only hope (3:13-22). It is a place of quiet, of sleep, death (māweth) and the tomb (qeber) are in parallelism. In his second speech, Job pictures the grave as the end and therefore he will give rein to his complaint (7:11). He expects to "go down to Sheol" and not come up (7:9). He will "sleep in the dust" and he will not be. The same thoughts recur in his third speech. He wished he had been "carried from the womb to the grave (qeber)" (10:19). He longs for the land of darkness, disorder and gloom. It may be noted that Job's concept of that land differs notably from that of the Babylonian underworld, (cf. the description in ANET, p. 109). Here are no monsters, gods or goddesses. It is not a peopled place of consciousness. It is as near soul sleep as we can get. But from another angle, it does not describe soul sleep. It does not describe the soul at all. It describes rather the tomb to which the body goes. This was, just then, the extent of his concern. Death, the tomb (qeber), Sheol, and the land of darkness are the terms used. The Palestinian tomb was cut in the rock. It was, of course, dark; it was down. It held the bones and dust of many generations. One decayed body was pushed back in the crypt when another was

laid in. The body of course slept. The soul was not then in Job's view. Neither was any Babylonian place of departed spirits.

In Job's second round of speeches, he continues his bitter complaint, but something new has been added. Job now does not long for death. He holds on to his innocence and is sure of justification (13:18). He is confident that God will be his salvation (13:16). But there is a problem in the key verse, "though he slay me, yet will I trust in him" (13:15). RV translated "He will kill me, I have no hope." NEB says, "If he would slay me I should not hesitate." The problem concerns the word lō' (not) which may also be read lō (for it). The Hebrew consonantal text gives the first reading, the vocalic text the second. Most of the versions read it the second way. Unfortunately, the new Targum does not cover this section. In view of the uncertainty, it is not wise to be dogmatic, yet it may be pointed out that the verb "hope" or "wait for" usually is used with a prepositional complement "1" (for). If this be the case, the AV reading "though he slay me yet will I trust in him" is the true reading. It would fit the context very well.

In this same speech, Job rises to further heights which are often not noticed because translations do not always bring out the structure of the passage (14:7-15). Job is still in great distress. But now, like Hamlet, he looks beyond the moment of death and asks what dreams may come when we have shuffled off this mortal soil. Here for the first time in the book, someone raises the question of a future life. That alone is highly significant. Here is a new phase of the argument. "If a man die shall he live again?" The question of God's justice and acceptance of a man is here raised off the mundane plane into the sphere of the future. Job trembles on the threshold of a new hope. Is it perhaps that although this is not the best of all possible worlds, that there is another one to come? Job sees, as it were, a light in the keyhole of the door in heaven which John the apostle saw opened full wide.

Job's argument begins where it should begin. Job is God's child. He considers a tree, an insensate thing, yet it has persistent life. If it is cut down, though it seems to die, it will by water at the roots, put forth a second growth. The verb is halap. It will bud and grow. This is for a mere tree. But man! Of greater worth, a child of God, the word of God's hands. Man dies and never rises till the heavens grow old. He does not awake (qys) nor rise (Cwr). Then Job wishes to be hidden in Sheol, until God's wrath passes over and God might remember him. Surely Sheol here means the grave. But will God remember him? Job answers his great question by a declaration that he would "wait" (same word as "trust" in 13:15 treated above) until his second growth (h^elipah) would come. Job seizes the thought that man is of far greater worth to God than a mere tree. "Thou shalt call and I will

answer thee; thou wilt have a desire to the work of thine hands." Here Job in a pinnacle of faith looks beyond the tomb to the resurrection call of God. It is a pinnacle. Job does not maintain this hope undimmed. But he has cried out in faith and he has begun to see that the answers to the great questions after all lie in God who made us for himself, and we may reverently reverse Augustine's famous remark. God made us to fellowship with himself and he is not satisfied until he brings us to rest in him.

Tur-Sinai (The Book of Job, in loc.) is very unsatisfactory here. Tur-Sinai does not associate the two words for second growth. He rearranges some lines and emends others. On verse 13, he makes the surprising comment, "Job interrupts the presentation of facts (i.e., of man's eternal death) with rhetorical unrealistic wishes; would that the fate of man, and my own fate, were like that of a tree by the water, so that, after a period of waiting in Sheol, I might return to life." This quotation is simply an admission that some modern commentators find Job's affirmation of resurrection hopelessly unrealistic. But then perhaps the commentators have not had to think as deeply as Job did.

The next speech of Job, the fifth, does not advance. He castigates his miserable comforters and complains that God has turned him over to wicked men. But he declares that he is innocent and calls heaven to witness as he cries unto God for relief. Then he returns to the thought of death. This time he does not seem to long for death as he did earlier, but regards it as the end of his hope (17:15). The word "wait" (AV) of 17:13 is the same root as "hope" in 17:15. The persons of the verbs in the last verse of the chapter can be read differently in agreement with Pope (Job, in loc.) and NEB. But Pope's question marks need not be adopted. I offer this translation:

If I have hope, sheol (the grave) is my house.
I will spread my couch in the darkness.
I have called corruption my father and the worm my
mother and sister,
Where then is my hope? and who will see my hope.
When my hope goes down to sheol (the grave) and we
descend together to the dust.

Job here plays with the word hope, which he had used in 14:7. There is hope for a tree that it will have a second growth. Is Job's only hope extinction in the grave? No longer does Job seek for death and extinction. Now he reaches for every glimmer of hope beyond the darkness of the tomb.

Job's sixth speech is shorter than usual, but this one is a climax. Again he chides his "friends" with being his worst enemies. They should

pity him when the hand of God is heavy upon him (19:21). And so he looks beyond the present. His friends have turned against him, but he would have his words engraved upon enduring rock. For his vindicator will arise at last.

These verses, 19:25-27, are both very important and very difficult. They are taken in Handel's Messiah as a great prediction of Christ. In the NEB translation, they say nothing of resurrection. Pope (Job, in loc.) and many modern commentators find no hope of resurrection here, feeling that to do so would contradict 14:12. But as shown above, 14:12 is in a context where Job poses the question of resurrection and answers it with the affirmation of faith.

Verse 25 begins, "For I know that my vindicator lives." The word is go'ēl and refers to the next of kin who avenges a murder or relieves the oppression of the destitute. Job obviously is not referring to a mere man. God was Israel's go'ēl who redeemed from Egypt (Exod 6:6) from exile (Isa. 43:1) and from death (Hos. 13:14 quoted in 1 Cor. 15:55). In view of the fact that the vision of God is Job's desire (19:26), it seems proper to take the redeemer to be God himself--but probably not the messianic redeemer. Pope on the other hand declares that the redeemer whom Job hopes for is the umpire of 9:33 who will force God to come to terms. He compares Mesopotamian subdeities who thus interceded for men. But of all this, the verse says nothing. That Job actually hoped for help outside of God is against the whole tenor of this passage, regardless of his earlier outburst.

"And that he will stand at last upon the dust." "Upon the dust" may mean the earth, or it may mean the dust of Job's tomb (cf. 17:16). "Stand" or "rise" may be a legal term. The vindicator will appear on Job's behalf. But it is not to save Job from death--the "at last" argues otherwise. The vindicator will redeem Job in some future day of his expectation.

"And though after my skin worms destroy this body," note the italicized words of the AV. It is a difficult line. The preposition "after" refers to time or place, and neither in Hebrew or English is the word "after" appropriate for the noun "skin"! The context wants the infinitive construct of a verb. Pope takes the preposition with the verb "destroy" and translates it "after my skin is flayed." But then with the final pronoun "this" would be out of place and the verb following the pronoun should agree with it, but it does not. The NEB ad libs here with a footnote that the Hebrew is unintelligible. It is possible, however, to read the word "my skin" (root ^cwr) as a verb in the infinitive construct. The same verb was used to mean "awake" in a resurrection context in 14:12 (see above). The reading would then be "after my awaking." The

verb "destroy" is difficult. It is only used three times, though it is used in a second meaning "to encircle." It may be translated, "After my awakening when this (sickness or body) is destroyed."

"Yet in my flesh I shall see God." Pope, and others, translate "without my flesh, I shall see God." This translation is interesting, for it would make the passage refer not to resurrection, but to spiritual life in heaven--an equally happy thought for Job. The preposition min can indeed mean "apart from" as well as "from the standpoint of," and many examples of the latter use are given in the lexicon. E.g., the Lord roars min Zion (Amos 1:2). In view of the next line, it seems hard to adopt Pope's idea. The whole thrust is that Job will see God in his resurrected body. Tur-Sinai (The Book of Job, in loc.) takes it to mean from the standpoint of his body--but before death.

Whom I shall see for myself
and my eyes shall see and not a stranger.

(NEB, "I myself and no other.") This verse put the capstone on Job's declaration of faith. Job at long last, after his body is consumed will see God in a resurrection day. The following words are probably correctly placed with the later verses as the NEB and with them we are not now concerned.

How does this doctrine of the resurrection bear on the date of Job? Does this imply a late date because it would involve a borrowing of Persian ideas? Here much depends on one's background and viewpoint. If one is convinced that the doctrine of resurrection is late, then Job will be given a post-exilic date, along with Psalm 49, 73, 16, Isaiah 26, Hosea 13:14 and other passages. It would seem better to face the claims of revelation given in the Bible, rather than thus to restructure the O.T. on subjective grounds. Surely the argument in Job does not look like an item borrowed from an alien creed. The teaching of the resurrection in Job is hammered out by facing in a unique way the problems of life against the background of the revealed character of both God and man. Job seems rather to have the marks of an early and original treatment of this wonderful doctrine. It is easier to think that the Psalmists and prophets stood on the shoulders of Job in their resurrection doctrine.

And after all, what do we know of the Persian religion in the early days? We have some monuments of Persian grandeur and some reports of their kingdom and wars. But we have no early copies of the religious books of the Persians. We know not when or by whom these books were written. They were copied and recopied in lands where Christian influence was very strong in the first centuries of our era. What interpolations

may have occurred and what influences may have been absorbed, who knows? Eventually these books were taken to India and brought to the modern world. But it is quite uncertain that Job could have been actually influenced in this, its basic doctrine, by such alleged teaching.

There is, further, a dark side to Job's insights on the future life. For Job had two problems to face. First, why do the righteous suffer, but secondly, why do the wicked prosper. For the wicked do prosper. Honesty is not always the policy that succeeds, and sometimes crime does pay. Job now attacks his comforters with the declaration that they are wrong also on the second count. "The wicked live, become old, yea are mighty in power" (21:7-16). The translation of the rest of the passage is in debate. The AV seems to make Job say that although the wicked seem to die happy, yet later (vss. 17-22) they shall drink of God's wrath. Then again (vss. 23-34) he says wicked and righteous die alike. The NEB and the NASB by the use of judicious quotation marks and question marks make Job consistently say that the wicked do not get the judgment the three comforters assign to them. The question is one of detail, but I rather favor the AV at this point. It is true that the wicked go to Sheol in peace (21:13). All lie down alike in the dust and worms cover them (21:26). But what then? Verse 30 is the key verse. It has two "I" prepositions, which can mean "to" or as we now know from Ugaritic "from." The AV takes the meaning "to" and says the wicked is spared from disaster. This is also the meaning of the NASB, though the "I" is translated "to." But the conclusion of the chapter in the AV seems to say that despite appearances, God will judge the wicked--and this thought is later developed.

Then Eliphaz viciously attacks Job again and accuses him of many sins. Job responds to this that God knows he is innocent and when God has tested him, "I shall come forth as gold" (23:10). Very different, however, is the case with the wicked. He outlines the extreme wickedness of some men and now he veers to the thought that indeed they will receive their judgment. (Sheol and the worm will consume them (24:19-20). Their exaltation is short (25:24). Tur-Sinai (The Book of Job, in loc.) escapes this conclusion by saying Job is quoting from the three friends. Pope (Job, in loc.) also cannot follow the argument here. He believes that Job has contradicted his previous statement and that this speech should be attributed to Zophar. Pope is correct in recognizing a shift in the argument, but it seems quite possible to hold that Job himself is looking further. Especially so because after Bildad's short and final speech, Job returns to this argument in 27:13-23. Here he is a bit more explicit. The wicked man will not merely die, perhaps easily, He will be given a reward from the Almighty. His children shall suffer, his widows shall not mourn him, he suffers the terrors of God. Tur-Sinai op cit.) escapes this conclusion by saying Job "used to say" this.

Pope, of course, ascribes this also to Zophar, but it seems that Job himself may here be expressing in incipient form the even harder doctrine that the wicked, who seem to get by, will actually receive in the end the judgment of God. It cannot be said that Job expresses with any clarity the doctrine of future punishment for the wicked. But it is involved in his view and some of his statements look in that direction.

As for Job himself, he brings his argument to a grand conclusion. He summarizes his moral principles in words already referred to as taken up by Solomon. Wisdom may be found, but not by worldly search. Surely Job wanted wisdom. His friends claimed understanding. But Job declares that real wisdom is to worship God in reverence and holiness of life. The claim is distinct that Job did this and in his final speech, Job lifts his hand in a solemn oath of abjuration that before God he has lived in innocence of the great sins of which he has been so bitterly and unjustly accused. If he be guilty, he says at last, let thistles grow instead of wheat and weeds instead of barley! The words of Job are ended.

Elihu returns to the argument, but in a sense, he seems to parrot the argument of the rest and thus to be an anti-climax. Job has nothing more to say. But Job has stood his trial. He has trusted God. He has continued in his principles of righteousness and he has seen beyond the grave to the final justice of God. It remains for God himself to answer Elihu and the three friends and to both humble and bless his servant with a vision of God in His greatness.

BOOK REVIEWS

NEW TESTAMENT TEACHING ON TONGUES. By Merrill F. Unger.
Kregel Publications, Grand Rapids, 1971. 175 pp. \$1.75, paper.

Dr. Unger's works are well known to almost any sincere student of the Word. His insistence upon the absolute authority of the Word of God regarding this and all other issues is itself enough to make this work helpful to those who are confused concerning the legitimacy of tongues today. The outstanding contributions of the book are: (1) The emphasis, in agreement with I Corinthians 13, upon the temporary nature of the gift, and (2) the clear expression of the doctrinal confusion that is so characteristic of groups which teach that tongues today are a modern day bestowal by the Spirit (especially chapter XVI). On these major issues Dr. Unger has much to enlighten the unenlightened.

In the reviewer's opinion, however, the careful student of the Word should examine other alternative explanations before accepting all of Dr. Unger's interpretations regarding the nature and purpose of this gift as it was exercised in the Apostolic Age. With regard to the purpose of the gift, he asserts that "tongues in the early church had a distinct use as a sign to Jews," and as such they were "not meant for Gentiles." "Tongues were a sign of that which Jews (and not Gentiles) needed to be divinely assured of; namely, that the legal or Mosaic Age had passed away forever" (pp. 113-14). The major proof-text for this is I Corinthians 14:20-25, but there are several problems which mitigate against such an interpretation of this passage. In the first place, Paul, though he was addressing Gentiles (12:2) and granting that they had received a genuine spiritual gift, never intimates that they should use the gift only when Jews were present. Secondly, in order to hold this view one must assume that "them that believe not" is a reference to Jews with weak faith, or at least includes them, because tongues never were used to convert Jews (or anyone else). The difficulty with this is that these "unbelievers" are those who could be led to salvation by the use of the gift of prophecy (14:24-25). Thirdly, the major problem with this view is that though Isaiah (v. 21) was addressing Jewish people, by "this people" he means "this unbelieving people," not "this Jewish people." That is why Paul next states, "Wherefore (based upon this illustration from Isaiah), tongues are for a sign . . . to them that believe not."

He does not say, "Wherefore, tongues are for a sign to Jews." If one should use Paul's quotation from Isaiah to insist that it requires that tongues were to serve as a sign only to Jews, then it should also be concluded that they should be spoken only by pagan Gentiles (Assyrians, in the case of Isaiah's prophecy).

It is true that tongues were to serve as a sign but the significance was by no means limited to Jews. Our Lord predicted them as signs to accompany the ministry of the apostles as they fulfilled the Great Commission (Mk. 16:15-18). Actually, all the signs performed after Pentecost were for the purpose of authenticating the apostles as those with the divinely approved message for this age. All of the unusual manifestations of the Spirit's presence were for the purpose of authenticating the apostles and no signs ever occurred except by the hands of the apostles and those to whom the apostles had personally ministered (see 2 Cor. 12:12).

Regarding the nature of Biblical tongues, Dr. Unger repeatedly views them as "miraculous." (Actually, only at Pentecost, a unique occasion, is there any warrant for viewing tongues as miraculous--and even on that occasion such an interpretation is not absolutely essential.) It is true that any work of the Spirit is in a sense "supernatural." The gifts of teaching, evangelism, pastoring, helping, etc. may be so considered, but they should not be thought of as miraculous. If tongues always involved a divine miracle (as they would, for example, if they consisted only of a discourse in a foreign language, as is often popularly conceived), then anytime one spoke in tongues the Holy Spirit was performing a miracle. But such was clearly not the case because the Holy Spirit would not perform a miracle at the wrong time and wrong place--yet Paul clearly shows that the Corinthians were speaking in tongues at the wrong time and the wrong place.

It is best to understand that the Holy Spirit had caused the Corinthians to speak in tongues originally as an attestation to Paul's Apostolic authority and message, but then the Corinthians on their own repeated the experience on succeeding occasions at will--not as caused by the Spirit.

Since tongues are a psychological phenomenon they may be experienced by anyone, regardless of his spiritual condition. That is why apparently spiritual Christians as well as weak Christians, people from all religions and even non-religious people have, can, and do speak in tongues.

Another major problem that presents itself repeatedly in the early chapters of the book is Dr. Unger's repeated distinction between "New Testament salvation" (p. 55) and regeneration (p. 71). It is agreed

that saints in this age, since Pentecost, experience the additional blessing of the "baptism with the Spirit," that is, they are placed into the "body of Christ," the church. This is a new blessing, not experienced before Pentecost. But Dr. Unger intimates that the Apostles at Pentecost, the Samaritans upon the arrival of the disciples, Cornelius and his associates after Peter's arrival, and the Ephesian disciples of John following Paul's arrival, though they all were "regenerated" previously, experienced "New Testament" salvation upon these occasions. "What happened to them spiritually was, therefore, not something in addition to their salvation, but salvation itself: he says (p. 71). "Although they were doubtless regenerated as Old Testament saints were . . . they were not saved with New Testament salvation provided by Christ's death" (pp. 65-66). While Dr. Unger's understanding of the facts is not here questioned, this is certainly an unfortunate choice of terminology which permeates the early chapters of his book. Regeneration is salvation and where there is one there is the other.

It is probably best to understand that on the Day of Pentecost, all regenerated saints then living were baptized into the mystical body of Christ and each person saved since that time has at the moment of regeneration (salvation) been so baptized. The later experiences at Caesarea, Samaria, and Ephesus do not indicate that those saints were not Baptized into the body of Christ when they were saved, rather the unusual manifestations of the Spirit's presence (including tongues) were for the purpose of attesting to the authority of the Apostles as the appointed revealers of New Testament truth. In each case they did not occur until an apostle arrived on the scene.

Dr. Unger's all too brief but very pertinent assertion that "that which is perfect" (I Cor. 13:10) cannot be the Lord's return because His return will not set aside the gifts of prophecy and knowledge (Joel 2:28) is worth the price of the book for a Christian confused regarding the question of tongues for today (pp. 100-01). With an emphasis upon this Biblical fact and with a re-evaluation (as above) of the purpose and nature of tongues during the Apostolic Age, this book can be a helpful tool for the Christian who desires to understand this issue.

Charles R. Smith

Grace Theological Seminary

I WILL BUILD MY CHURCH. By Alfred Kuen. Moody Press, Chicago, 1971. 366 pp. \$6.95.

The title of the book is taken from the phrase, "I will build my church," in Matthew 16:18. This church is constituted of all believers since the day of Pentecost (p. 51), on which day the church originated

(pp. 51, 113, 121). This unit is the universal church or body of Christ into which all believers since Pentecost are inducted by the Baptism of the Holy Spirit (pp. 41, 76-78). Another aspect of the ekklesia is the local church which is given preeminence by the author (p. 51). Utilizing the local ekklesia concept Kuen contrasts the free churches with the multitudinist churches. The contrasts below will define what the author means by these two types of churches. He is a strong advocate of the free church type which began with the apostles. The multitudinist churches began largely with the Constantian era (p. 258).

Free Churches

1. New Birth prerequisite for entrance (pp. 59, 130)
2. Regenerated membership (p. 130)
3. Immersion of believers (pp. 162, 166). Second prerequisite.
4. Voluntary membership (p. 255)
5. Communion only for believers (p. 257)
6. Universal priesthood of believers (p. 264)
7. Discipline of members (p. 269)
8. Separation of church and state (p. 273)
9. Smaller type churches (p. 326)
10. Emphasis upon the Bible (p. 319)

Multitudinist Churches

1. Physical birth sufficient (pp. 59, 254)
2. Unregenerated allowed
3. Infant baptism (pp. 166, 168)
4. Confirmatory membership
5. Nonbelievers participate
6. Exaltation of clergy and sacerdotal system
7. Discipline practically nonexistent
8. Separation of church and state rarely practiced
9. Larger type churches
10. Emphasis upon ecumenicity

The book is recommended simply for these and other contrasts that may be gleaned from the book.

The following are some points over which some may want to quibble with the author. (1) He allocates such Synoptic parables as the Matthew 13 parables (pp. 85-90) and the parable of the ten virgins (Matt.

25) to the church. (2) The disciples were not truly regenerated until the Holy Spirit came upon them at Pentecost (p. 121). (3) Baptism of the Holy Spirit is made almost synonymous with regeneration (pp. 73-74, 121). (4) He does not offer valid proof that Peter was the first one to be placed upon the Rock which is Christ (pp. 112, 122). Compare I Corinthians 12:28. (5) The multitudinist church has seen its day (pp. 274-75). Compare Revelation 17. (6) He seems to infer that the church will go through the tribulation (p. 276). Accepting the wheat in Matthew 13 as the church (p. 86) would make this certain.

The above questionable areas are rather insignificant in comparison to the positive worth of the book. The author's doctrinal stability in such matters as the nature of the church, its Pentecostal origin, and its perpetuity (p. 276) is highly commendable. Also, the church history aspect is valuable especially for those who have done some reading in this area. The book is well balanced between the doctrine of the church and the history of the church. In this day of ecumenicity the people of the Lord should be able to identify a Biblical church. This book makes a very definite contribution in that direction.

Hoyle E. Bowman

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BIBLICAL REVELATION--THE FOUNDATION OF CHRISTIAN THEOLOGY.
By Clark H. Pinnock, Moody Press, 1971), Chicago, 256 pp.

This is a remarkably vigorous and brilliant defense of the absolute inerrancy of God's written revelation by the Professor of Systematic Theology at Trinity Evangelical Divinity School. The book is practically a compendium of current authors and ideas on this vitally important subject, with special attention being focused on the inroads of Neo-Orthodoxy. His thirteen points on the nature of Biblical inspiration (pp. 66-104) and his discussion of problems related to the scientific and historical facts of Scripture (pp. 175-207) are quite helpful.

Dr. Pinnock is bold to expose the insidious view that the "non-revelational" portions of the Bible are uninspired (currently popularized by Dr. Daniel Fuller, dean of Fuller Theological Seminary). See pages 79-80. At the same time, however, Pinnock suggests that we should manifest "mutual trust and openness" to such men (pp. 81, 175). Similarly, we are told that Karl Barth accepted errors in the Bible (pp. 159, 166). Nevertheless, "he deserves great credit for defending the sole authority of the Scripture as witness in and to the church (p. 96)! In fact, "we may be grateful that modern theology allows some place for supernatural revelation" (p. 54). From one who has dedicated his book "to that remnant of faithful men who long for a new reformation" this

sounds like an uncertain trumpet. Would the Apostle Paul or Martin Luther have spoken in such conciliatory tones concerning heretical teachings in their day?

In the Bible and science area, Dr. Pinnock is critical of the concessions made by Bernard Ramm (p. 192), and maintains that "the danger today is that theologians will abandon the facticity of creation altogether, in order to placate the dogmas of the 'church-scientific' to which the realm of nature is thought exclusively to belong" (p. 203). But Pinnock leaves us in some uncertainty with regard to the literality of the serpent in Genesis 3 (p. 76): and he follows Klaas Runia (pp. 72-73) in raising question marks over such statements as "water under the earth" (Ex. 20:4), whereas Moses clearly refers here to the oceans (cf. Deut. 4:18).

"It is our duty to be faithful to truth and intolerant of error" (p. 113). But where should we draw the lines in this matter? Dr. Pinnock feels, for example, that the pre-tribulation rapture of the church and believers's baptism should not be tests of fellowship and cooperation (p. 136), so presumably these are not "truths" to which we should be "faithful." The arbitrary nature of such a judgment should be self-evident. Is not the Christian bound to perpetuate all truths he believes to be taught in Scripture?

Perhaps the weakest part of the book is the defense of Christian rationalism ("revelation empiricism") as opposed to the faith ("fideist") approach to God's truth (pp. 37-52). Pinnock asserts that it is not the testimony of the Holy Spirit and the statements of God's Word that bring assurance to men, but rather the culmination of historical evidences that Christianity is probably true (p. 46)! "To require a prior commitment to the Gospel before the evidence for its truthfulness has been weighed is an apologetic that can never succeed" (p. 45). But how long must we wait for dying men to weigh all the evidences before they surrender to Christ? On this basis the most foolish man at Mars Hill was Dionysius the Areopagite who believed on Christ without carefully investigating the Christian truth-claim first!

The New Testament clearly and repeatedly explains to us that "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). When the Apostle John told men to "test the spirits to see whether they are from God" (I John 4:1), he was not appealing to unbelievers (p. 37) but rather to Christians ("beloved") who had already accepted the authority of Scripture by faith and were now to use those very Scriptures as the measuring stick for all claims to divine revelation.

In conclusion, Dr. Pinnock's book contains many excellent statements concerning Biblical revelation, especially as contrasted to Neo-Orthodox

and existential views. It may be hoped that in future editions the weaknesses listed above will be corrected.

John C. Whitcomb, Jr.

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NEW TESTAMENT WORD STUDIES. By John Albert Bengel. Kregel Publications, Grand Rapids, 1971. 2 vols., 1,905 pp. \$29.95.

It is not often that a publisher finds it commercially feasible to produce a Biblical commentary when its author died more than two hundred years ago. That Kregel Publications has included J. A. Bengel's monumental work (originally called Gnomon of the New Testament) in its Reprint Library testifies to the abiding worth of this eighteenth century production.

Johann Albrecht Bengel was born in Germany in 1687 and died in 1751. A scholar and churchman all his life, he had a firm faith in the full inspiration and authority of the Scripture. He devoted his energies to a study of the various NT manuscripts, editions, and versions, and in 1734 he produced a NT text with an Apparatus Criticus, and this became the starting point of modern textual criticism. He formulated the well known principle for choosing among textual variants: "The more difficult reading is to be preferred." Bengel was the first to attempt a classification of NT manuscripts, dividing them into two classes: Asiatic and African. The latter included the few but most ancient authorities, and to these Bengel gave preference.

The present edition of New Testament Word Studies is a reprint of the English translation by Charlton T. Lewis and Marvin R. Vincent (1864). Additions to Bengel's work have been made by the translators, and these are indicated in brackets. The treatment of the text is verse-by-verse, with comments upon significant matters of textual and exegetical interest. Although the work obviously does not incorporate the recent light on word usage from papyrus finds, it does provide helpful word studies to a limited degree. One does not always agree with Bengel's interpretations (but that is true of most any commentator). Nevertheless, the author's devout handling of the text, his sensitivity to its spiritual meaning, and his careful exegesis commend his work to serious students.

Homer A. Kent, Jr.

Grace Theological Seminary

COLOSSIANS: CHRIST ALL-SUFFICIENT. By Everett F. Harrison Moody Press, Chicago, 1971. 124 pp. \$.95 (paper).

This latest addition to Moody's Everyman's Bible Commentary series provides a brief but excellent treatment of Paul's Epistle to the

Colossians. The author is the well-known professor of New Testament at Fuller Theological Seminary, who has served as the NT editor of the Wycliffe Bible Commentary, reviser of Alford's Greek Testament, and author of numerous works including Introduction to the New Testament. He also authored John: The Gospel of Faith in the Everyman's series.

A helpful introduction is provided, along with a very readable exposition of the text. Improtant words are discussed, optional views are briefly sketched, and refreshing insights are given. There is a brief but good treatment of stoicheia on page 57 (Harrison doubts that it means "elemental spirits"), a fine discussion of household obligations (pp. 96 ff.), an interesting explanation of "Justus" (p. 113), and some comment on the house-church phenomenon (pp. 117-118).

For a brief study of Colossians suitable for a broad segment of Christian readers, it is difficult to imagine a better book than this one.

Homer A. Kent, Jr.

Grace Theological Seminary

A HISTORICAL COMMENTARY OF ST. PAUL'S EPISTLE TO THE GALATIANS.
By William M. Ramsay. Baker Book House, Grand Rapids, 1965, 478 pp.
\$6.95.

This book is renowned for its strong argument for the South Galatian destination of the epistle. It sets the stage for its commentary with an extensive presentation of the merits of the South Galatian destination (notice Part I). The second part presents the commentary itself. In this section he reinforces his previous conclusions with his interpretation of the book.

As one reads this book he will note some areas of weakness. The first criticism is the omission of a good map, especially useful in the historical section. The maps included are less than satisfactory. Along with this weakness is the lack of any index of the various geographical places mentioned. Even as one attempts to use the maps provided, this is rendered hopeless with no assistance in locating places of significance as mentioned in the discussion.

Another weakness involves the author's ability to communicate his place in the passage under discussion. The reader is sometimes at a loss as to where the author is in the epistle. This is not a recurring problem, but it is significant to a proper evaluation. Also noticed in the commentary section is the author's unclear presentation of the relation of Paul's travels in Acts to Galatians (pp. 405 ff.).

A third area of weakness is the frequent allusion, within the commentary section, to the strength of the South Galatian theory to best

interpret the passage (example: pp. 308-309 footnote). Sometimes the relevancy of such an allusion is strongly doubted.

The author at times displays grave criticism of Paul's arguments at various places in the narrative (pp. 376 with 379; 380-381: 431). It must be admitted that Paul was in a better place to know the type of argument needed than an historian in the 19th century, regardless of how knowledgeable the historian might be.

A further criticism is the presentation on pages 420-421. The reviewer wonders where the fourth statement is to be found; the first three are easily seen, but the fourth has fallen by the wayside.

A final area of notice before considering some positive areas should be mentioned. The author's analysis of Paul's malady as severe headaches derived from malaria (pp. 422-428) may be open to some question.

There are some areas of strength in this work that need to be mentioned to properly evaluate it. The first is the author's perspective. It is one of "on the field" authority (pp. 146 footnote; 197-198). He is not an arm-chair historian. Another area of commendation is the author's thorough historical presentation (234 pages) upon which he bases his South Galatian hypothesis.

A third area is the author's honesty and clearly defined purpose. He readily admits his lack of ability in certain areas (p. 286). He also refuses involvement in needless argumentation not directly involved in his discussion (p. 280). In this regard one might notice his frequent use of Lightfoot. Although disagreeing with him as to destination, he recognizes his interpretative ability.

A fourth area of strength is the help given certain passages by the author's vast historical background (note: Galatians 3:7, 15, 23-25; 5:19-21). Although the particular reader may disagree with the conclusions, the historical insight is very helpful.

In conclusion this book is very helpful in setting the historical stage upon which to view the epistle. It should not be seen as a thorough commentary upon every verse. It reflects historical insight upon certain passages to the exclusion of others. If one is desirous of an extended historical presentation of the destination problem this work will prove very helpful and useful.

Bruce A. Pickell

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BOOKS RECEIVED

A SURVEY OF BIBLE PROPHECY. By Arthur E. Bloomfield. Bethany Fellowship, Inc., Minneapolis, 1971. 238 pp. \$2.95.

THY PEOPLE SHALL BE MY PEOPLE. By Ruth June Perl. Bethany Fellowship, Inc., Minneapolis, 1968. 249 pp. \$1.95.

THE MODERN LANGUAGE BIBLE. By Gerrit Verkuyl. Zondervan Publishing House, Grand Rapids, 1971. 291 pp. \$5.95.

12 SERMONS ON PRAYER. By Charles H. Spurgeon. Baker Book House, Grand Rapids, 1971. 152 pp. \$1.95, paper.

THE LATE GREAT PLANET EARTH. By Hal Lindsey and Carole Carlson Zondervan Publishing House, Grand Rapids, 1970. 192 pp.

FINNEY LIVES ON. By V. Raymond Edman. Bethany Fellowship, Inc., Minneapolis, 1971. 250 pp. \$1.95.

THE CROSS & SANCTIFICATION. By T. A. Hegre. Bethany Fellowship, Inc., Minneapolis, 1960. 276 pp. \$1.25.

DESIGN FOR CHRISTIAN MARRIAGE. By Dwight Hervey Small. Fleming H. Revell Co., Old Tappan, N. J., 1971. 255 pp. \$.95.

TOUCH LOVE. By Bill Milliken with Char Meredith. Fleming H. Revell Co., Old Tappan, N. J., 1971. 176 pp. \$.75.

TEST YOUR BIBLE KNOWLEDGE. By Carl S. Shoup. Fleming H. Revell Old Tappan, N. J., 1971. 221 pp. \$1.95.

JENNY'S PRAYER DIARY. By Jenny Hackman. Fleming H. Revell Co., Old Tappan, N. J., 1971. 128 pp. \$1.95.

TEETH ON EDGE. By Robert O. Fife. Baker Book House, Grand Rapids, 1971. 135 pp. \$1.95.

GENESIS. By Donald Grey Barnhouse. Zondervan Publishing House, Grand Rapids, 253 pp. \$4.95.

HISTORY & CHRISTIANITY. By John Warwick Montgomery. Inter-Varsity Press, Downers Grove, Illinois, 1964. 110 pp. \$1.25.

VENTURES IN FAMILY LIVING. Edited by Roy B. Zuck and Gene A. Getz. Moody Press, Chicago, 1971. 144 pp. \$1.95.

JESUS PERSON MATURITY MANUAL. By David Wilkerson. Gospel Light Publications, Glendale, Ca. 91204, 1971. 88 pp. \$1.50.

THE CHURCH BEFORE THE WATCHING WORLD. By Francis A. Schaeffer. Inter-Varsity Press, Downers Grove, Ill., 1971. 105 pp. \$1.25.

THIS MORNING WITH GOD, Vol. III. Carol Adeney, gen'l ed. Inter-Varsity Press, Downers Grove, Ill., 1971. 120 pp. \$1.50.

THE THESSALONIAN EPISTLES. By D. Edmond Hiebert. Moody Press, Chicago, 1971. 383 pp. \$6.95.

WILL MAN SURVIVE? By J. Dwight Pentecost. Moody Press, Chicago, 1971. 208 pp. \$4.95.

THE HEART OF THE YALE LECTURES. By Batsell Barrett Baxter. Baker Book House, Grand Rapids, 1971. 332 pp. \$3.95, paper.

THE PURITAN HOPE. By Iain Murray. Puritan Publications, Inc., Carlisle, Pa. 1971. 301 pp. \$4.50.

1 & 2 PETER. By Irving L. Jensen. Moody Press, Chicago, 1971. 96 pp. \$1.50.

AFFIRMING THE WILL OF GOD. By Paul Little. Inter-Varsity Press, Downers Grove, Ill., 1971. 34 pp. \$.15.

C. S. LEWIS, SPEAKER & TEACHER. By Carolyn Keefe. Zondervan Publishing House, Grand Rapids, 1971. 14 pp. \$3.95.

THE CHURCH MUSIC HANDBOOK. By Lynn W. Thayer. Zondervan Publishing House, Grand Rapids, 1971. 190 pp. \$5.95.

MEET YOURSELF IN THE BIBLE. By Roy L. Laurin. Moody Press, Chicago, 1971. 255 pp. \$.95., paper.

EPHESIANS, The Glory of the Church. By Homer A. Kent, Jr., Moody Press, Chicago, 1971. 128 pp. \$.95, paper.

THE INCOMPARABLE CHRIST. By J. Oswald Sanders. Moody Press, Chicago, 1971. 256 pp. \$4.95.

UNION AND COMMUNION. By J. Hudson Taylor. Bethany Fellowship, Ind., Minneapolis, 1971. 94 pp. \$.75, paper.

PRAYING OUR WAY THROUGH LIFE. By M. Basilea Schlink. Bethany Fellowship, Inc., Minneapolis, 1970. 31 pp. \$.25, paper.

DICK ANTHONY'S TRIO TRENDS. Moody Press, Chicago, 1971. 31 pp. \$1.25.

CHRIST'S COMING AND THE WORLD CHURCH. By Guy Duty. Bethany Fellowship, Inc., Minneapolis, 1971. 171 pp. \$3.95.

YOU CAN KNOW THE FUTURE. By Wilbur M. Smith. Regal Book Div., Gospel Light Publications, Glendale, 1971. 118 pp. \$1.25, paper.

YOU EAT BANANAS! By Hugh Steven. Regal Book Div., Gospel Light Publications, Glendale, 1971. 99 pp. \$1.25, paper.

THE GHOST IN MY LIFE. By Susan B. Anthony. Chosen Books, New York, 1971. 221 pp. \$5.95.

CHRISTIAN FAITH AND MODERN THEOLOGY. Edited by Carl F. H. Henry. Baker Book House, Grand Rapids, 1971. 426 pp. \$3.95., paper.

SPIRITUAL UNION AND COMMUNION. By Arthur W. Pink. Baker Book House, Grand Rapids, 1971. 160 pp. \$4.95.

THE THEOLOGY OF THE OLDER TESTAMENT. By J. Barton Payne. Zondervan Publishing House, Grand Rapids, 1971. 554 pp. \$5.95, paper.

A TURNED-ON CHURCH IN AN UPTIGHT WORLD. By C. Peter Wagner. Zondervan Publishing House, Grand Rapids, 1971. 124 pp. \$1.45, paper.

MIND, MAN AND THE SPIRITS. By J. Stafford Wright. Zondervan Publishing House, Grand Rapids, 1971. 190 pp. \$.95, paper.

THE OLD TESTAMENT PROPHETS. By H. L. Ellison. Zondervan Publishing House, Grand Rapids, 1971. 160 pp. \$1.95, paper.

THE ZONDERVAN PASTOR'S ANNUAL, 1972. Compiler-Editor, T. T. Crabtree. Zondervan Publishing House, 1971. 384 pp. \$4.95, cloth.

PHILIPPIANS, An Expositional Commentary. By James Montgomery Boice. Zondervan Publishing House, 1971. 314 pp. \$5.95, cloth.

A GLOBAL VIEW OF CHRISTIAN MISSIONS. By J. Herbert Kane. Baker Book House, Grand Rapids, 1971. 590 pp. \$8.95.

I BELIEVE BECAUSE . . . By Batsell Barrett Baxter. Baker Book House, Grand Rapids, 1971. 284 pp. \$3.95, paper. \$5.95, cloth.

AMAZING GRACE. By Anita Bryant. Fleming H. Revell Co., Old Tappan, N. J., 1971. 127 pp. \$3.95, cloth.

DALE (My Personal Picture Album). By Dale Evans Rogers. Fleming H. Revell Co., Old Tappan, N. J., 1971. 127 pp. \$4.95 through 12/31; \$5.95 thereafter; \$2.95 paper.

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